

The HOLY CITY:
Or, The
NEW JERUSALEM :

Wherein

Its Goodly Light, Walls, Gates, Angels,
and the manner of their standing, are

E X P O U N D E D :

A L S O ,

Her **L E N G T H** and **B R E A D T H**,

Together with the Golden-Measuring-Reed,

E X P L A I N E D :

A N D

The Glory of all unfolded.

As also,

The Numerousness of its Inhabitants :

And what the Tree and Water of Life are, by
which they are sustained.

By **JOHN BUNYAN**, a Servant of Christ.

*Glorious things are spoken of thee, O City of God, Psal. 87. 3
And the Name of the City from that day shall be called,
THE LORD IS THERE, Ezek. 38. 35.*

L O N D O N,

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With the mouth of the Lord
Shalt name thou shalt also
Be a crown of glory in the
Hand of the Lord & a Royal
Diadem in the Hand
of thy God..

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1799



THE
EPISTLE
To Four Sorts of
READERS.

I.

To the Godly Reader.

Friend,



Hough the Men of
this World, at the
sight of this Book,
will not onely de-
ride, but laugh in
conceit, to consider

that one so low, contemptible, and
inconsiderable, as I, should busie

The Epistle

my self in such sort, as to meddle with the exposition of so hard and knotty a Scripture, as here they find the subject matter of this little *Book*; yet do thou remember *that God hath chosen the foolish things of this World to confound the wise, and things that are not, to bring to nought things that are*: Consider also, that even of old it hath been his pleasure *to hide these things from the wise and prudent, and to reveal them unto Babes.*

1 Cor. 1.
27, 28.

Mat. 11.

25. & 21
15, 16.

I tell you that the operation of the Word and Spirit of God (without depending upon that Idol so much adored) is sufficient of it self *to search out all things, even the deep things of God*, 1 Cor. 2. 10.

The occasion of my first meddling with this matter, was as followeth:

Upon a certain *First day*, I being together with my Brethren, in our Prison-Chamber, they expected that

that, according to our Custom, something should be spoken out of the Word, for our mutual Edification; but at that time I felt my self (it being my turn to speak) so empty, spiritless, and barren, that I thought I should not have been able to speak among them so much as five words of Truth, with Life and Evidence: but at last, it so fell out, that providentially I cast mine Eye upon the eleventh Verse of the one and twentieth Chapter of this Prophecie; upon which, when I had considered a while, methought I perceived something of that JASPER in whose Light you there finde this HOLY CITY is said to come or descend; wherefore having got in my Eye some dim glimmerings thereof, and finding also in my heart a desire to see further thereinto; I with a few groans did array my Meditations to the Lord

JESUS for a Blessing, which he did forthwith grant according to his Grace ; and helping me to set before my Brethren , we did all eat, and were well refreshed ; and behold also that while I was in the distributing of it, it so encreased in my hand, that of the Fragments that we left, after we had well dined, I gathered up this Basket-full. Methought the more I cast mine Eye upon the whole Discourse, the more I saw lie in it : Wherefore setting my self to a more narrow search, through frequent Prayer to God, (what first with doing, and then with undoing , and after that with doing again) I thus did finish it.

But yet, notwithstanding all my labour and travel in this matter, I do not, neither can I expect that every Godly Heart should in every thing see the Truth & Excellencie of

To the Readers.

of what is here discoursed ; neither would I have them imagine that I have so thorowly viewed this Holy City, but that much more then I do here crush out, is yet left in the Cluſter : Alas ! I ſhall onely ſay thus , I have crush'd out a little Juyce to ſweeten their Lips withal; not doubting but in little time more large meaſures of the Excellencie of this City, and of its ſweetneſs and glory, will by others be opened and unfolded ; yea, it not by the *Servants* of the Lord JESUS, yet by *the Lord Himſelf*, who will have this City builded and ſet in its own place.

But, I ſay, for this DISCOURSE, if any of the Saints that read herein, think they find nought at all but words, (as many times it falleth out even in their reading the Scriptures of God themſelves) I beg, I ſay, of ſuch, that they reade charitably,

A 4

judge

judge modestly, and also that they would take heed of concluding, that because they for the present see nothing in this or that passage, that therefore there is nothing in it : Possibly from that which thou mayest cast away as an empty Bone, others may pick both good and wholsom Bits ; yea, and also out of that suck much nourishing Marrow. You find by experience that that very bit that will not down with One, may yet not onely down, but be healthful and nourishing to another. Babes are more for Milk than strong Meat, though Meat will well digest with those that are of riper Years, *1 Cor. 2. 1, 2, 3. Heb. 5. 12, 13, 14.*

Wherefore that which thy weakness will not suffer thee to feed on, leave ; and go to the Milk and Nourishment that in other places thou shalt find.

II. To

II.

To the Learned Reader.

MY second Word is to my wise and learned Reader.

Sir, I suppose in your reading of this DISCOURSE, you will be apt to blame me for two things : first, because I have not so beautified my Matter with acuteness of Language as you could wish or desire : Secondly, Because also I have not given you, either in the Line, or in the Margent, a Cloud of Sentences from the Learned FATHERS, that have according to their Wisdom (possibly) handled these Matters long before me.

To the first, I say, The Matter indeed is excellent and high ; but for my part, I am weak and low ; it also

The Epistle.

so deserveth a more full and profound *Discourse* than my small parts will help me to make upon the matter : But yet, seeing *the Lord looketh not at the outward appearance, but on the Heart* ; neither regardeth *high swelling words of vanity*, but pure and naked Truth ; and seeing also that a Widows Mite being all, even Heart as well as substance, is counted more, and better, then to cast in little out of much, and that little too perhaps the worst : I hope, my *little* being *all*, my *Farthing* (seeing I have no more) may be accepted and counted for a great deal in the LORD'S Treasury. Besides, Sir ; Words easie to be understood do often *hit the Mark* ; when high and learned ones do only *pierce the Air* : He also that speaks to the weakest, may make the Learned understand him ; when he that striveth to be high, is not onely for the most part under-

understood but of a sort, but also many times is neither understood by them, nor by himself.

Secondly, The Reason why you find me empty of the Language of the Learned, I mean their Sentences and Words, which others use, is, because I have them not, nor have not read them : had it not been for the BIBLE, I had not onely not thus done it, but not at all.

Lastly, I do find in most such a Spirit of Whoredom and Idolatry concerning the Learning of this World, and Wisdom of the Flesh, and GOD's Glory so much stained and diminished thereby ; that had I all their aid and assistance at command, I durst not make use of ought thereof, and that for fear lest that Grace, and those Gifts that the LORD hath given me, should be attributed to their Wits, rather then the Light of the Word and Spirit of
GOD :

GOD : *Wherefore I will not take of them from a thread to a shoo-latchet, lest they should say, We have made Abraham rich,* Gen. 14. 23.

Sir, What you find suiting with Scriptures, take ; though it should not suit with Authors : but that which you find against the Scriptures, slight ; though it should be confirmed by Multitudes of them. Yea further, Where you find the Scriptures and your Authors jump, yet believe it for the sake of Scriptures Authority. I honour the Godly, as Christians, but I prefer the BIBLE before them ; and having that still with me, I count myself far better furnished than if I had (without it) all the Libraries of the two Universities : Besides, I am for *drinking Water out of my own Cistern* ; what GOD makes mine by the evidence of his Word and Spirit, that I dare make bold with :
Where-

To the Readers.

Wherefore seeing, though I am without their Learned Lines; yet well furnished with the Words of GOD, I mean the BIBLE, I have contented my self with what I there have found: And having set it before your Eyes,

*I pray read and take, Sir, what you like best;
And that wch you like not, leave for the rest.*

III.

To the Captious Reader.

MY third word is to the Captious and wrangling Reader.

Friend, However thou camest by this Book, I will assure thee thou wast least in my thoughts when I writ it; I tell thee, I intended this Book as little for thee, as the Goldsmith intendeth his Jewels and Rings for the Snowt of a Sow:
Wherefore

Wherefore put on Reason, and lay
aside thy Frenzie; *Be sober, or lay*
by the Book; Mat.7.6.

IV.

To the Mother of Harlots, &c.

MY fourth word is to the *Lady*
of Kingdoms, the Well-favour-
ed Harlot, the Mistris of Witchcrafts
and the Abominations of the Earth.

Mistris, I suppose I have nothing
here that will either please your
wanton Eye, or go down with your
voluptuous Palate : here is Bread
indeed, as also Milk and Meat ; but
here is neither *paint* to adorn thy
wrinkled face, nor *Crutch* to uphold
or undershore thy *shaking, totter-*
ing, staggering Kingdom of ROME ;
but rather a certain presage of thy
sudden and fearful final downfall,
and

and of the Exaltation of that holy
Matron, whose Chastity thou dost
abhor, because by it she reproveth
and condemneth thy leud and stub-
born Life. Wherefore, *Lady*, smell
thou may'st of this, but taste thou
wilt not : I know that both thy *Mal. 1. 12*
wanton Eye, with all thy mincing *13.*
Brats that are intoxicated with thy *Ezek. 8.*
Cup, and enchanted with thy Forni- *17.*
cations, vwill at the sight of so home-
ly and plain a Dish as this, cry, *Foh !*
snuff, put the Branch to the Nose,
and say, Contemptible ! *But Wisdom Mat. 11. 19*
is justified of all her Children. The *Isa. 37.*
Virgin Daughter of *Zion* hath de- *22.*
spised thee, and laughed thee to *Ezek. 22.*
corn ; *Jerusalem* hath shaken her *7, 8, 9, 10*
Head at thee ; yea, her GOD hath *11, &c.*
smitten his Hands at thy dishonest
Gain and Freaks. *Rejoyce ye with*
Jerusalem, and be glad for her, all ye
that love her ; rejoyce for Joy with
her all ye that mourn for her ; that ye
may

*may suck and be satisfied with the
Isa. 66. 10 Brests of her Consolations, that ye may
11. milk out and be delighted with the
abundance of her Glory.*

JOHN BUNYAN.

Reader,

By reason of the Authors distance from
the Press, some Faults have escaped,
(notwithstanding the Printers care)
which thou art desired to correct thus :

ERRATA.

- Page 7. line 10 & 11. for *deserve* read *discern*.
Pag. 78. lin. 12. for *rother*, read *together*.
Pag. 186. lin. 22. for *by-Laws*, read *by-Lanes*.
Pag. 217. lin. 2. for *contiaually*, r. *continually*.
P. 234. l. 22. for *Sanctuar; ythe r. Sanctuary ; the*.
P. 270. l. 12. for *he*, read *the*.
P. 271. l. 2. for *iver*, read *River*.
P. 277. l. 28. for *wandering by*, read *wonderingly*.
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The Holy City :

Or,

The New Jerusalem.

Revelations X X I.

Verl. 10. *And he carried me away in the Spirit to a great and high mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God,*

11. *Having the glory of God : and her Light was like unto a Stone most precious, even like a Jasper Stone, clear as Chrystal :*

12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the Children of Israel.*

B

13. On

- 13. On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.*
- 14. And the Wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb.*
- 15. And he that talked with me had a Golden Reed to measure the City, and the Gates thereof, and the Wall thereof.*
- 16. And the City lieth foursquare, and the length is as large as the breadth, and he measured the City with the Reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.*
- 17. And he measured the Wall thereof an hundred and forty and four Cubits, according to the measure of a man, that is, of the Angel.*
- 18. And the building of the Wall of it was of Jasper, and the City was of pure Gold, like unto clear Glass*
- 19. And*

19. And the Foundations of the Wall of the City were garnished with all manner of precious Stones. The first Foundation was Jasper ; the second, Saphire ; the third, a Chalcedony ; the fourth, an Emerald ;
20. The fifth, Sardonyx ; the sixth, Sardius ; the seventh, Chrysolite ; the eighth, Beryl ; the ninth, a Topaz ; the tenth, a Chrysoprasus ; the eleventh, a Jacinct ; the twelfth, an Amethyst.
21. And the twelve Gates were twelve Pearls, every several Gate was of one Pearl ; and the street of the City was pure Gold, as it were transparent Glass.
22. And I saw no Temple therein : for the Lord God Almighty , and the Lamb, are the Temple of it.
23. And the City had no need of the Sun, neither of the Moon to shine in it : for the Glory of God did lighten it , and the Lamb is the Light thereof.

24. *And the Nations of them which are saved, shall walk in the Light of it: and the Kings of the Earth do bring their Glory and Honour unto it.*
25. *And the Gates of it shall not be shut at all by day: for there shall be no night there.*
26. *And they shall bring the Glory and Honour of the Nations into it.*
27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambs Book of Life.*

CHAP. XXII.

Verf. 1. *And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.*

2. *In the midst of the street of it, and of either side of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yeilded be*
Fruit

Fruit every month : and the Leaves of the Tree were for the healing of the Nations.

3. *And there shall be no more curse : but the Throne of God, and of the Lamb shall be in it ; and his Servants shall serve him.*
4. *And they shall see his Face, and his Name shall be in their Foreheads.*



IN my dealing with this Mystery, I shall not meddle where I see nothing, neither shall I hide from you that which at present I conceive to be wrapt up therein : onely you must not from me look for much enlargement, though I shall endeavour to speak as much in few words, as my Understanding and Capacity will enable me, through the help of Christ.

In this Description of this Holy City, you have these five general Heads :

First, The Vision of this City in general.

Secondly, A discovery of its Defence, Entrances, and Fashion, in particular.

Thirdly, A relation of the Glory of each.

Fourthly, A discovery of its Inhabitants, their quality and numerousness.

Fifthly, A relation of its Maintenance, by which it continueth in Life, Ease, Peace, Tranquillity and Sweetness for ever.

To all which I shall speak something in their proper places, and shall open them before you.

But before I begin with any of them, I must speak a word or two concerning *John's* qualification, whereby he was enabled to behold and take a view of this City; which qualification he relateth in these words following.

Verf. 10.

And he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God.

John
qualified
for this
Vision.

The Angel being to shew this holy man this great and glorious Vision, he first (by qualifying of him) puts him in-
to

to a suitable Capacity to behold and take the view thereof ; *He carried me away in the Spirit* : When he saith, *He carried me away in the Spirit*, he means he was taken up into the Spirit , his Soul was greatly spiritualized : Whence take notice, That an ordinary frame of Spirit is not able to comprehend, nor yet to apprehend extraordinary things : Much of the Spirit, deserveth much of Gods matters ; but little of the Spirit, deserveth but little of them : *I could not speak to you as unto Spiritual, but as unto Carnal, even as unto Babes in Christ ; I have fed you with Milk, and not with Meat ; for hitherto ye were not able to bear it, nor yet are ye able,*
1 Cor. 3. 1, 2.

And he carried me away in the Spirit, &c.

Thus it was with the Saints of old, when God had either special Work for them to do, or great things for them to see : *Ezekiel*, when he had the vision of this City in the old Law , in the Captivity at *Babylon*, he must be first fore-fitted with a competent measure of the Spirit, *Ezek. 40. 2.* *John* also, when he had the whole matter of this Prophecie re-

vealed unto him, he must be in the Spirit; *I was* (saith he) *in the Spirit on the Lords day, and heard behinde me a great Voice, as of a Trumpet, talking with me, &c. Rev. 1. 10, 11.* Whence note again, That when God calls a man to this or that Work for him, he first fits him with a suitable Spirit: *Ezekiel* saith, when God bid him stand upon his Feet, *That the Spirit entered into him, and set him up on his Feet, Ezek. 2. 1, 2.*

When
God calls
to Work,
he fits for
Work.

And he carried me away, &c.

Mark, *And he carried me [away] &c.* As a man must have much of the Spirit that sees much of God, and his goodly matters; so he must be also carried *AWAY* with it; he must by it be taken off from things carnal and earthly, and taken up into the glory of things that are spiritual and heavenly: the Spirit loveth to do what it doth in private; that man to whom God intendeth to reveal great things, he takes him aside from the lumber and cumber of this World, and carrieth him away in the solace and contemplation of the things of another World.

all things to his Disciples ; mark, *And when they were ALONE* ; according to that of the Prophet, *Whom shall he teach Wisdom, and whom shall he make to understand Doctrine ? they that are WEANED from the Milk, and DRAWN from the Brests*, Isa.28.9. Whence observe also, He is the man that is like to know most of God, that is oftenest in † private with him : He that obeyeth, when God saith, *Come up hither*, he shall see the *Bride, the Lambs Wife : For a man through desire having SEPARATED himself, seeketh and intermedleth with all Wisdom*, Prov.18.1.

† Luk.2.
25, 26,
27, 28,
29, 30,
31, 32, 33
34, 35, 36
37, 38.

And he carried me away in the Spirit to a great and high Mountain.

Thus having shewed his frame, and inward disposition of Spirit ; he now comes to tell us also of the Place or Stage on which he was set ; to the end that now being fitted by iHumination, he might not be hindered of his Vision by ought that might intercept : *He carried me away in the Spirit to a great and high Mountain.* Thus did God of old also ; for when he shewed to *Moses* the Patterns of the *Exod.* heavenly 19.3.

Deut.
32. 49.

heavenly things, he must ascend into the Mount *Sinai*; he must into the Mount also, when he hath the view of the holy Land, and of that *goodly Mountain Lebanon*: Whence we may learn, That the things of God are far from man as he is natural; and also that there are very great things between us and the sight of them; none can see them but such as are carried away in the Spirit, and set on high.

———*To a great and high Mountain.*

2 Cor. 10.
5, 6.

This *Mountain* therefore signifieth the *Lord Christ*, on which the Soul must be placed, as on a mighty Hill, whereby he may be able (his Eyes being anointed with spiritual Eye-salve) to see over the tops of those mighty Corruptions, Temptations, and spiritual Enemies, that like high and mighty Towers are built by the wicked one, to keep the view of Gods things from the sight of our Souls: wherefore Christ is called, *The Mountain of the Lords House*, or that on which the House of God is placed; he is also called, *The Rock of Ages*; and, *The Rock that is higher than we*: *The Hill of God is an high Hill, as Bashan*; *an high Hill, as the Hill*
of

of Bashan, Psal. 68. 15. This is the Hill from whence the Prophet Ezekiel had the Vision of this City : *And upon this Rock (saith Christ) will I build my Church, and the Gates of Hell shall not prevail against it, Ezek. 40. 2. Mat. 16. 18.*

And he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the holy Jerusalem.

Having thus told us how, and with what he was qualified, he next makes ^{Jerusa-} relation of what he saw, which was, ^{lem con-} *that* ^{sidered in} *great City, the holy Jerusalem.* ^{general:}

Jerusalem in the Language of the Scripture is to be acknowledged for the Church and Spouse of the Lord Jesus ; and is to be considered either generally, or more particularly : Now as she is to be taken generally, so she is to be understood as being † *the whole Family in Hea-* † Eph. 3. *ven and Earth* ; and as she is thus looked 15. upon, so she is not considered with respect to this or that state and condition of the Church here in the world, but simply, as she is the Church : therefore it is said, when at any time any are converted from Satan to God, *That they are come to Mount*

Mount Sion, the City of the living God, the heavenly Jerusalem; to an innumerable Company of Angels; to the general Assembly and Church of the first-born that are written in Heaven; to God the Judge of all, and to the Spirits of Just men made perfect; to Jesus, and to the Blood of sprinkling, Heb. 12. 22, 23, 24.

Jerusalem is to be considered more particularly. But again, As *Jerusalem* is thus generally to be understood, so also she is to be considered more particularly: 1. Either as she relates to her first and purest state; or, 2. As she relates to her declined and captivated state; or, 3. With reference to her being recovered again from her apostatized and captivated condition: Thus it was with *Jerusalem* in the Letter; which threefold state of this City shall be most exactly answered by our *Gospel-Jerusalem*, by our New-Testament-Church. Her first state was in the days of Christ and his Apostles, and answered to *Jerusalem* in the days of *Solomon*; her second state is in the days of Antichrist, and answereth to the carrying away of the Jews from their City into *Babylon*; and her third state is this in the Text, and answereth to their return from Captivity, and rebuilding their Ci-

ty and Walls again : All which will be fully manifest in this Discourse following.

Besides, That this holy City that here you read of, is the Church, the Gospel-Church, returning out of her long and Antichristian Captivity ; consider,

First, She is here called *a City*, the very name that our Primitive † Church † Ephes. went under ; which name she loseth all ^{3. 19.} the while of her Apostatizing and Captivity under Antichrist : for observe, I say, all the while she is under the scourge of the *Dragon, Beast, and the Woman in Scarlet*, &c. she goeth under the name of Rev. 13. *a Woman, a Woman in travel, a Woman flying before the Dragon, a Woman flying into the Wilderneck*, there to continue in an afflicted and tempted condition, and to be glad of Wilderness-Nourishment, until the time of her Enemies were come to an end, Rev. 12.

Now the reason why she lost the title of *City*, at her going into Captivity, is, Because then she lost her situation and strength ; she followed others then Christ, wherefore he suffered her Enemies to scale her Walls, to break down her Battlements ; he suffered, as you see here, the

the great Red Dragon, and Beast with seven Heads and ten Horns, to get into her Vineyard, who made most fearful work both with her and all her Friends : her Gates also was now either broken down, or shut up, so that none could according to her Laws and Statutes enter into her ; her Charter also, even the Bible it self, was most grossly abused and corrupted, yea, sometimes burned and destroyed almost utterly : wherefore the Spirit of God doth take away from her the title of *City*, and leaveth her to be termed a *wandering Woman*, as aforesaid : *The Court that is without the Temple* (saith the Angel) *leave out, and measure it not, for it is given to the Gentiles ; and the Holy City shall they tread under foot forty and two months*, Rev. 11. 2. *The Holy City shall they tread under foot ;* that is, all the City-Constitutions, her Forts and Strength, her Laws and Priviledges for a long time shall be laid aside and slighted, shall become a hissing, a taunt, and a by-word among the Nations. And truly thus it was in the Letter, in the destruction of *Jerusalem* by the King of *Babylon* and his wicked Instruments, by whose hands the City was broken up, the Walls pulled
down

down, the Gates burned, the Houses rifled, the Virgins ravished, and the Children laid dead in the top of every street, 2 Chron. 36. 17, 18, 19, 20, 21. Jer. 52. Lam. Chap. 1, 2, 3, 4. Now was Zion become a plowed Field, and Jerusalem turned to heaps; a place of Briers and Thorns, and of wastness and desolation, Mic. 3. 12. Isa. 7. 23, 24.

Secondly, The phrase also that is joyned with this of *City*, doth much concern the point; she is here called, *The new and holy City*, which words are explained by these, *As a Bride adorned and prepared for her Husband*: the meaning is, That she is now got into her Form, Fashion, Order and Priviledges again; she is now ready, adorned, prepared, and put into her Primitive state: Mark, though she was in her state of affliction called a *Woman*, yet she was not then either called a *City*, or a *Woman ADORNED*; but rather a *Woman* robbed & spoiled, rent and torn among the briers and thorns of the Wilderness, Isa. 5. 6. & 42. 22. & 32. 13, 14. Wherefore this *City* is nothing else but the Church returned out of Captivity from under the reign of *Antichrist*: As is yet further manifest, because,

Thirdly,

Thirdly, We finde no City to answer that which was built after the Jews return from Captivity, but this : for this, and onely this is the City that you finde in this Prophecie, that is nominated as the Antitype of *that Second of the Jews* : wherefore *John* hath no relation of her while towards the doom of Antichrist, and no description of her in particular until Antichrist is utterly overthrown : as all may see that wisely read the 17th, 18th, 19th, & 20th Chapters of this Prophecie.

— And shewed me that great City.

Why the Church at this day is called by the name of a City, rather than a Woman, Temple, House, or the like.

The holy Ghost is pleased at this time to give the Church the name of a *City*, rather than any other name ; rather than the name of *Spouse*, *Woman*, *Temple*, and the like : (though he giveth us her under the name of a *Woman* also, to help us to understand what he means) but I say, the name of a *City* is now the name in special, under which the Church must go, and that for special Reasons :

First, To shew us how great and numerous a People will then be in the Church ; the Church may be a *Woman*, a *Temple*,

Temple, a Spouse, when she is but few, but an handful, but two or three; but to be a City, and that in her glory, it bespeaks great store of Members, Inhabitants, and Citizens; especially when she goeth under the name of a GREAT City, as here she does: He shewed me that GREAT City.

Secondly, She goeth rather under the name of a *City*, than *Temple* or *Spouse*; to shew us also how plentifully the Nations and Kingdoms of men shall at that day traffick with her, and in her, for her goodly Merchandize of Grace and Life: to shew us; I say, what wonderful custom the Church of God at this day shall have among all sorts of People, for her Heavenly Treasures. It is said of *Tyrus* and *Babylon*, That their Merchandize went into all the World, and men from all quarters under Heaven came to trade and to deal with them for their Wares: why thus it will be in the latter day with the Church of God, the Nations shall come from far; from *Tarshish*, *Pat*, *Lud*, *Tubal*, *Javan*, and the Isles afar off; They shall come, saith God, out of all Nations upon Horses and Mules, and upon swift beasts, to my holy Mountain Jerusalem:

Ezek. 27
Rev. 18.
2, 3.

And it shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord, Isa. 66. 19, 20, 21, 22, 23. Alas, the Church at that day when she is a *Woman* onely, or a *Temple* either, may be without that Beauty, Treasure, Amiableness, and affecting Glory that she will be endowed with when she is a prosperous City: *His marvelous kindness is seen in a strong City*, Psal. 31. 21. In Cities, you know, are the Treasures, Beauty, and Glory of Kingdoms, and thither men go, that are desirous to sojourn there: *Out of Zion shall the perfection of Beauty, God hath shined.*

* Psa. 50.
2.

Thirdly, It is called a *City* rather than a *Woman*, or *Temple*, to shew us how strong and securely it will keep its Inhabitants at that day; *In that day shall the Song be sung, We have a strong City; Salvation will God appoint for Walls and Bulwarks.*

Deut. 9. *walls*: And verily if the Cities of the Gentiles, and the strength of their *Barricades* and *Gates*, and *Walls*, did so shake the Hearts, yea, the very Faith of the Children of God themselves, how secure and safe will the Inhabitants of this City be, even the Inhabitants of that City which

1, 2.
Num. 13.
28.

G O D Himself will build? &c.

But lastly and more especially, The Church is called here a City, chiefly to shew us that now she shall be undermost no longer: *Babylon* reigned, and so shall *Jerusalem* at this day; And thou, O Tower of the Flock, the strong hold of the Daughter of *Zion*, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of *Jerusalem*, Mic. 4. 8. Now shall she, when she is built and compleat, have a compleat Conquest and Victory over all her Enemies; she shall reign over them; the Law shall go forth of her that rules them, and the Governours of all the World at that day shall be *Jerusalem-Men*: And the Captivity of this Host of the Children of *Israel* shall possess that of the *Canaanites*, even unto *Zarephath*; and the captivity of *Jerusalem* which is in *Sepharad*, shall possess the Cities of the South: And Saviours shall come out of Mount *Zion* to judge the Mount of *Esau*, and the Kingdom shall be the Lords, Ob. 20; 21. For the Law shall go forth of *Zion*, and the word of the Lord from *Jerusalem*: And she shall judge among many People, and rebuke strong Nations afar off, and they shall beat their Swords into Plowshares, and their

Spears into Pruning-Hooks : Nation shall not lift up a Sword against Nation, neither shall they learn War any more, Mic. 4. 1, 2, 3. There brake he the Ships of Tarshish with an East winde : As we have heard, so have we seen in the City of the Lord of Hosts, in the City of our God ; God will establish it for ever, Psal. 48. 1, 2, 3, 4, 5, 6, 7, 8. For observe it, Christ hath not onely obtained the Kingdom of Heaven for those that are his, when this World is ended, but hath also, as a Reward for his Sufferings, the whole World given into his hand ; wherefore as all the Kings and Princes and Powers of this World have had their time to reign, and have Glory in this World in the Face of all ; so Christ will have his time at this day to shew who is the onely Potentate and Lord of Lords, 1 Tim. 6. 15. At which day, he will not onely set up his Kingdom in the midst of their Kingdoms, as he doth now, but will set it up even upon the top of their Kingdoms ; at which day there will not be a Nation in the World, but must bend to Jerusalem, or perish : For the Kingdom and Dominion, and greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High

High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him, Dan. 7. 27. And his Dominion shall be from Sea to Sea, and from the River, to the ends of the Earth, Zech. 9. 10. O Holiness! how shall it shine in Kings and Nations, when God doth this!

He shewed me that great City, the holy Jerusalem, descending out of Heaven from God.

In these words we are to enquire into three things :

First, What he here should mean by Heaven.

Secondly, What it is for this City to descend out of it.

Thirdly, And why she is said to descend out of it from God.

First, For the word *Heaven*, in Scripture it is variously to be understood, but generally either materially or metaphorically : Now not materially here, but metaphorically; and so is generally, if not always, taken in this Book.

Now that it is not to be taken for the material Heavens where Christ in Person is : Consider,

That the descending of this City, is not the coming of glorified Saints with their Lord; because that even after the descending, yea, and building of this City, there shall be Sinners converted to God; but at the coming of the Lord Jesus from Heaven with his Saints, *the door shall be shut*; that is, the door of Grace, against all Unbelievers, *Luk. 13. 25. Matth. 25. 10.*

Therefore Heaven here is to be taken metaphorically, for the Church; which, as I said before, is frequently so taken in this Prophecie, as also in many others of the holy Scriptures, *Rev. 11. 15. & 12. 1, 2, 3, 7, 8, 10, 13. & 13. 6. & 19. 1, 14. Jer. 51. 48. Matth. 25. 1. &c.* And observe it, though the Church of Christ under the tyranny of Antichrist, loseth the title of *a standing City*, yet in the worst of times she loseth not the title of *Heaven*; She is *Heaven* when the great Red Dragon is in her, and *Heaven* when the third part of her Stars are cast unto the Earth; she is *Heaven* also when the Beast doth open his Throat against her, *to blaspheme her God, his Tabernacle, and those that dwell in her.*

Secondly, Now then to shew you what

are to understand by this, that she is said to *DESCEND* out of Heaven; for indeed to speak properly, *Jerusalem* is always in the Scriptures set in the highest ground, and men are said to descend, when they go down from her, but to ascend, or go up, when they are going thitherwards: but yet though this be true, there must also be something significant in this word *descending*; wherefore when he saith, he saw this City to *DESCEND* out of Heaven, he would have us understand,

I. That though the Church under Antichrist be never so low, yet out of her Loins shall they come *that yet shall be a reigning City*: Generation is a descending from the Loins of our Friends; he therefore speaks of the generation of the Church: Wherefore the meaning is, That out of the Church that is now in Captivity, there shall come a compleat City, so exact in all things, according to the Laws and Liberties, Priviledges and Riches of a City, that she shall lie level with the great Charter of Heaven. Thus it was in the Type, the City after the Captivity was builded, even by those that once were in Captivity, especially by their Seed and Off-spring; and thus it

Ezr. 3.1.
Neh. 12.1
Mat. 20.
17, 18.
Luk. 19.
28. &
10. 30.

Hebr. 7.
6, 13, 14.

Isa. 45.

shall be in our New-Testament New-Jerusalem; They that shall be of thee, saith the Prophet, (that is, of the Church in affliction) they shall build the old waste places; thou shalt raise up the Foundations of many Generations; and thou shalt be called, The Repairer of Breaches, and the Restorer of Paths to dwell in; and again, They that sometimes had Ashes for Gladness, and the Spirit of Heaviness instead of the Garment of Praise, They shall build the old Wastes, they shall raise up the former Desolations, and they shall repair the waste Cities, the Desolations of many Generations; for your shame you shall have double, and for confusion they shall rejoyce in their Portion, &c. Isa. 58. 11, 12. & 61. 3, 4, 7. Thus therefore by descending, we may understand that the Churches Generation shall be this Holy City, and shall build up themselves the Tower of the Flock.

2. When he saith, This holy City descended out of Heaven, he would have us understand also what a Blessing and Happiness this City at her rebuilding will be to the whole World: Never was kind and seasonable showers more profitable to the tender new-mown-Grass, than will this City at this day be, to the Inhabitants

tants of the World ; they will come as
 a Blessing from Heaven upon them : As
 the Prophet saith, *The Remnant of Ja-*
cob shall be in the midst of many People, as a
dew from the Lord ; as the showers upon the
Grass, that tarrieth not for man, nor waiteth
for the Sons of men ; Mic. 5. 7. O the
 Grace, the Light and Glory, that will
 strike with spangling Beams from this
 City, as from a Sun, into the furthest
 parts of the World ! Thus saith the Lord,
As the new Wine is found in the Cluster, and
one saith, Destroy it not, for a Blessing is in
it : so will I do for my Servants sake, that
I may not destroy them all : I will bring forth
a Seed out of Jacob, and out of Judah an
Inheritor of my holy Mountain ; and my
Elect shall inherit it, and my Servants shall
dwell there : And Sharon (where the sweet
Roses grew, Song. 2. 1.) shall be a fold for
Flocks, and the Valley of Achor a place for
the Herds to lie down in, for my People that
have sought me, Isa. 65. 8, 9, 10. In that
day Israel shall be the third with Egypt and
Assyria, even a Blessing in the midst of the
Land, Isa. 19. 24. And it shall come to pass,
that as you were a curse among the Heathen,
O House of Judah, and House of Israel ; so
will I save you, and you shall be a Blessing :
 fear

fear not, but let your Hands be strong, 'Zec.
8.13. As the dew of Hermon that descended upon the Mountains of Zion, for there the Lord commanded the Blessing, even life for evermore, Psal. 133.3.

And now for the third particular, namely, What it is to descend out of Heaven *FROM GOD*.

1. To descend out of Heaven (that is, out of the Church in Captivity) from God, is this ; The Church is the place in which God doth beget all those that are the Children of him ; wherefore in that they are said to descend out of Heaven *FROM GOD*, it is as as if he had said, The Children of the Church are Heaven-born, begotten of God, and brought forth in the Church of Christ. For Jerusalem which is above, is the Mother of us all : The Lord shall count when he writeth up the People, that this man was born there ; Gal. 4.26. Psal. 87.5,6.

2. When he saith he saw this Jerusalem come out of Heaven from God, he means, That those of the Church in Captivity that shall build this City, they shall be a People peculiarly fitted and qualified for this Work, of God. It was not all the Children of Israel that had their hands

in building Jerusalem after the Captivity of old ; *their Nobles put not their hands to the Work of the Lord* ; also there were many of Judah that were sworn to Tobiah the Arch Opposer of the building of the City, *because of some Kindred and Relation that then was between them and him*, Neh. 3. 5. 18, 19. and as it was then, so we do expect it will be now ; some will be even at the beginning of this Work, in Babylon ; at that time also some will be cowardly and fearful, yea, and even men hired to hinder the Work, Nehem. 6. 10, 11, 12. Wherefore I say, those of the Church that at that day builded the City, they were men of a particular and peculiar Spirit, which also will so be at the building of New Jerusalem : They whose Light breaks forth as the Morning, they that are mighty for a Spirit of Prayer, they that take away the Yoke, and speaking Vanity, and that draw out their Soul to the Hungry ; they that the Lord shall guide continually, that shall have fat Bones, and that shall be as a watered Garden, whose Waters fail not, &c. of THEM shall they be that build the old Wastes, and that raise up the Foundations of many Generations, &c. It was thus in all

all Ages, in every Work of God, **SOME** of his People; **SOME** of his Saints in special in all Ages, have been used to promote, and advance, and perfect the Work of their Generations.

3. This City descends or comes out of Heaven *from God*, that is, *by his special working and bringing to pass*; 'twas God that gave them the Pattern, even when they were in *Babylon*; 'twas God that put it into their Hearts while there, to pray for deliverance; 'twas God that put it into the Hearts of the Kings of the *Medes and Persians* to give them Liberty to return and build; and it was God that quailed the Hearts of those that by opposing did endeavour to hinder the bringing the Work to perfection; yea, it was God that did indeed bring the Work to perfection: wherefore she may well be said to *descend out of Heaven from GOD*; as he also saith himself by the Prophet, *[I] will cause the Captivity of Judah, and the Captivity of Israel to return, and [I] will build them as at the first*, Ezek. 4.1, 2, 3, 4. Neh. 2.8. & 3.18. Ezr. 7.27. Neh. 4.15. & 6.15, 16. Jer. 33.7. & 32.44. Ezek. 36.33, 34, 35, 36. & 37.11, 12, 13, 14. Amos 9.11.

Lastly,

Lastly, When he saith he saw her descend *from God* out of Heaven, he may refer to her *Glory*, which at her declining departed from her, and ascended to God; as the Sap returns into the Root at the Fall of the Leaf: which Glory doth again at her return descend, or come into the Church, and Branches of the same, as the Sap doth arise at the Spring of the Year; for indeed the Churches Beauty is from Heaven, and it either goeth up thither from her, or else comes from thence to her, according to the natures of both Fall and Spring, *Cant. 2.*

Thus you see what this *HEAVEN* is, and what it is for this City to *DESCEND* out of it; also what it is for this City to descend out of it *FROM GOD.*

Vers. 11.

Having the Glory of God:

These last words do put the whole matter out of doubt, and do most clearly shew unto us, that the descending of this City is the perfect return of the Church out of Captivity: The Church, when she began at first to go into Captivity, her Glory began to depart from her; and
now

now she is returning again, she received therewith her former Glory, *having the Glory of God.* Thus it was in the Type, when *Jerusalem* went into Captivity under the King of *Babylon* (which was a figure of the Captivity of our New-Testament-Church under Antichrist) it is said *that then the glory of God departed from them, and went by degrees, first out of the Temple to the Threshold of the House, and from thence with the Cherubims of Glory, for that time quite away from the City,* Ezek. 10. 4, 18. & 11. 22, 23, &c.

Again, As the Glory of God departed from this City at her going into Captivity; so when she returned again, she had also then returned to her the Glory of God; whereupon this very Prophet that saw the Glory of God go from her at her going into Captivity, did see it, the very same; and that according as it departed, so return at her deliverance: *He brought me to the Gate,* saith he, (that is, when by a Vision he saw all the Frame and Patterns of the City and Temple, in the state in which it was to be after the Captivity) *he brought me to the Gate that looketh toward the East, and behold the Glory of the God of Israel came from the way*

of the East (the very same way that it went, when it departed from the City, Ezek. 11. 23.) his Voice was like the Voice of many Waters, and the Earth shined with his Glory; It was according to the appearance of the Vision which I saw, even according to the Vision that I saw when I came to destroy the City, and the Vision was like the Vision that I saw by the River Chebar; and I fell on my face, and the Glory of the Lord came into the House by the way of the Gate, whose prospect is towards the East: so the Spirit took me up, and brought me into the inner Court, and behold, the Glory of the Lord filled the House, Ezek. 43. 1, 2, 3, 4, 5, 6.

Thus you see it was in the Destruction and Restoration of the Jews Jerusalem, by which God doth plainly shew us how things will be in our Gospel-Church; she was to decline and lose her glory, she was to be trampled (as she was a City) Rev. 11. for a long time under the feet of the unconverted and wicked World: Again, She was after this to be builded, and to be put into her former Glory; at which time she was to have her Glory, her former Glory, even the Glory of God returned to her again; He shewed me, saith John, that

that great City the holy Jerusalem, descending out of Heaven from God, having the Glory of God: As he saith by the Prophet, *I am Returned to Jerusalem with Mercies, and my House shall be built in it: and again, I am Returned to Zion, and will dwell in the midst of Jerusalem, Zech. 1. 16. & 8.3.*

Having the Glory of God:

There is the *Grace* of God, and the *Glory* of that *Grace*; there is the *Power* of God, and the *Glory* of that *Power*; and there is the *Majesty* of God, and the *Glory* of that *Majesty*, *Ephes. 1.6. 2Thess. 2.9. Isa. 2.19.*

Joh. 14.
18.

Dan. 3.
25.

'Tis true, God doth not leave his People in some sence, even in the worst of times, and in their most forlorn condition; as he sheweth by his being with them in their sad state in *Egypt* and *Babylon*, and other of their states of calamity: as he saith, *Though I cast them far off among the Heathen, and although I have scattered them among the Countreys; yet will I be to them a little Sanctuary in the Countreys where they shall come, Ezek. 11. 16.* God is with his Church even in her

her greatest adversity, both to limit, bound, measure and appoint out to her *Isa. 27. 7, 8, 9.* her quantity and quality; her beginning and duration of distress and temptation: *Rev. 2. 10* but yet I say *the Glory of God*, in the notion of *Ezekiel* and *John* (when they speak of the Restoration of this City) that is not always upon his People, though always they are beloved, and counted for his peculiar Treasure. She may then have his *Grace*, but not at the same time the *glory* of his *Grace*; his *Power*, but not the *glory* of his *Power*; he may also have his *Majesty*, when not the *glory* thereof: God may be with his Church, even then when *the Glory is departed from Israel*.

The difference that is between her having his *Grace*, *Power* and *Majesty*, and the *Glory* of each, is manifest in these following particulars: *Grace*, *Power*, and *Majesty*, when they are in the Church in their own proper Acts, onely as we are considered *Saints before God*, so they are *invisible*, and that not onely altogether to the World, but often to the very Children of God themselves; but now when the glory of these do rest upon the Church, according to *Ezekiel* and

D *John,*

John, why then it will be visible and apparent to all Beholders ; *When the Lord shall build up Zion, he shall APPEAR in his glory*, Psal. 102. 16. as he saith also in another place, *The Lord shall ARISE upon thee, and his glory shall be SEEN upon thee*, Isa. 60. 1, 2.

Now then to speak a word or two in particular, to the Glory of God that this day will be found to settle upon the City.

First therefore at her returning, she shall not onely have his Grace upon her but *the very Glory of his Grace shall be set upon her* ; the glory of Pardoning Grace shall now shine in her own Soul ; and Grace in the glory of it shall appear in her doings : now shall both our inward and outward man be most famously adorned and beautified with Salvation ; *the golden Pipes that are on the Head of the golden Candlestick shall at this day convey with all freeness the golden Oyl thereout, into our golden Hearts and Lamps : Our Wine shall be mixt with Gall no longer, we shall now drink the pure blood of the Grace* the glory of pardoning and forgiving Mercy shall so shew it self at this day in this City, and shall so visibly abide there

in the Eyes of all Spectators, that all shall be inflamed with it : For Zions sake I will not hold my peace, and for Jerusalems sake I will not rest, untill the Righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burneth : and the Gentiles shall see thy Righteousness, and all Kings thy Glory ; and thou shalt be called by a new Name, which the mouth of the Lord shall name, Isa. 62. 1, 2. and again, The Lord shall make bare his holy Name in the eyes of all the Nations, and all the ends of the Earth shall see the Salvation of God, Isa. 52. 9, 10. Psal. 98. 2. At that day the Prophet tells us that there shall be HOLINESS upon the very Horses Brilles ; and that the Pots in the Lords House shall be like the Bowls before the Altar ; and every Pot in Jerusalem shall be Holiness unto the Lord, Zech. 14. 20, 21. The meaning of all these places is, That in the day that the Lord doth turn his Church and People into the frame and fashion of a City, and when he shall build them up to answer the first state of the Church, there will such Grace and plenty of Mercy be extended unto her, begetting such Faith and Holiness and Grace in her Soul, and all her Actions,

that she shall convince all that are about her, that she is the City, the beloved City, the City that the Lord hath chosen ; for after that he had said before, *He would re-*

Zeck. 8. 3 turn to Zion, and dwell in the midst of Jerusalem, he saith moreover, That Jerusalem shall be called, *A City of Truth, and the Mountain of the Lord of Hosts, the holy Mountain : And all the People of the Earth shall see that thou art called by the Name of the Lord, and they shall be afraid of thee, Deut. 28. 10.*

Secondly, As the Glory of the Grace of God will at his day be wonderful manifest in and over his City ; so also at that day will be seen the Glory of his Power : O my People, saith God, *thou dwellest in Zion, be not afraid of the Assyrian ; he shall smite thee with a Rod, and shall lift up his Staff against thee after the manner of Egypt (that is, shall persecute and afflict thee, as Pharaoh served the Friends of old) but be not afraid : for a little while and the indignation shall cease and mine anger in their destruction : and the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the Rock Oreb : and as his Rod was upon the Sea, so shall he lift it up after the manner*

Judg. 7.

of Egypt : the sum is , God will at the day of his rebuilding the New Jerusalem so visibly make bare his Arm , and be so exalted before all by his Power towards his People, that no People shall dare to oppose (or stand, if they do make the least attempt to hinder) the stability of this City, Isa. 10.24,25,26,27. I will surely (gather or) assemble, O Jacob, all of thee, saith God : I will surely gather the Remnant of Israel—as the Sheep of Bozrah, as the flocks in the midst of the fold ; they shall make a noise by reason of the multitude of men : The breaker up is come up before them, they have broken up (the Antichristian siege that hath been laid against them) they are gone thorow the gate, they are gone out of it, and their King shall pass before them, and the Lord in the head of them : Like as a Lion and a young Lion roaring on the prey, when a multitude of Shepherds are called forth against him, he will not be affraid of their Voice, nor abase himself for the noise of them ; so shall the Lord come down to fight for Mount Zion and for the Hill thereof : The Lord shall go forth like a mighty man, and shall stir up Jealousie like a man of War ; he shall cry, yea, roar ; he shall prevail against his

Mich. 2.

12,13.

Isa.42.13

14.

Isa.31.4,

5.

Zech.12.

8.

Zeph.3.8

Joel 3.16

Zech. 4. 6

Enemies ; but not by Might , nor yet by Power, that is, the Power and Arm of Flesh, but by the power of the Word and Spirit of God, which will prevail, and must prevail, to quash and over-turn all opposition.

Thirdly, When God hath thus appeared in the Glory of his Grace, and the Glory of his Power, to deliver his Chosen ; then shall the implacable Enemies of God shrink, and creep into holes like the Locusts and Frogs of the Hedges, at the appearance of the Glory of the Majesty of God : now the high ones, lofty ones, haughty ones, and the proud, shall see so evidently the hand of the Lord towards his Servants , and his indignation towards his Enemies, that *they shall go into the Rocks and Holes of the Earth, and into the tops of the ragged Rocks, for the fear of the Lord, and for the glory of his Majesty, when he shall arise to shake terribly the Earth, Isa. 2.*

*Josh. 2. 8,
9, 10, 11,
12, 13.*

Where the presence of the Lord doth so appear upon a People, that those that are Spectators perceive and understand it, it must needs work on those Spectators one of these two things ; either first a trembling and astonishment, and quail-

ing

ing of Heart, as it doth among the implacable Enemies; or else a buckling and bending of Heart, and submission to his People and Ways; as saith the Prophet, *The Sons of them that afflicted thee shall come bending to thee, all they that despised thee shall fall down at the soles of thy feet; they shall call thee, The City of the Lord, The Zion of the Holy One of Israel: as Moses said to the Children of Israel, The Lord shall put the fear of you, and the dread of you upon all the Land that you shall tread upon, as he said unto you.* Isa. 60. 14. Deut. 11. 25. Josh. 9. 22, 23, 24, 25.

At this day the footsteps of the Lord will be so apparent and visible in all his actions and dispensations in and towards his People, this holy City, that all shall see, as I have said, how gracious, loving, kind and good the Lord is now towards his own Children: Such glory, I say, will be over them, and upon them, that they all will shine before the World; and such tender Bowels in GOD towards them, that no sooner can an Adversary peep, or lift up his Head against his Servants, but *his hand will be in the Neck of them*: so that in short time he will have brought his Church into that safety, and

her Neighbours into that fear and submission, that they shall not again so much as dare to hold up a hand against her, no

Rev. 20. not for a thousand Years. Thus saith the

3. Lord, Behold, I will bring again the Captivity of Jacobs Tents, and have mercy upon his dwelling Places; and the City shall be builded upon her own heap, and the Palace shall remain after the manner thereof: and out of them shall proceed thanks-giving, and the Voice of them that make merry: and I will multiply them, and they shall not be few; and I will also glorifie them, and they shall not be small: Their Children also shall be as aforetime, and their Congregation shall be established before me; and I will punish all that oppress them, Jer. 30. 18, 19, 20.

Having the Glory of God : And her Light was like unto a Stone most precious, even like a Jasper Stone, clear as Crystal.

Having thus told us of her Glory even of the Glory of God, how it at this day will rest upon this City; he now comes to touch a second thing, to wit her Light, and that in which she descends and by which, as with the Light of the Sun, she seeth before her, and behind

her, and on every side: This therefore is another Branch of her Beauty; She in her descending hath *the Glory of God*, and also *the Light of a Stone most precious*.

Ezekiel tells us, That in the Vision that he saw when he came to destroy the City, (which Vision was the very same that he saw again at the restoring of it) he saith, I say, that in this Vision among many other wonders, he saw *a Fire in fold- Ezek. 1. 4*
ing it self, and Brightness about it; and that *the Fire also was bright, and that out Ver. 13, 14*
of it went forth Lightning; that the likeness of the Firmament upon the living Creatures, was the colour of the terri- *Vers. 22.*
ble Crystal; that the Throne also, upon which was placed the likeness of a Man, was like, or as the appearance of a Sa- *Vers. 26.*
phir-Stone: all which words, with the nature of their Light and Colour, the holy Ghost doth in the Vision of *John* comprize, and placeth within the Colour of the *Jasper*, and the *Crystal-stone*. And indeed, though the Vision of *John* and *Ezekiel*, touching the end of the matter be but one and the same, yet they do very much vary and differ in terms and manner of Language: *Ezekiel* tells us, That the man that he saw come to mea-
sure

† Ezek.
40.3.

* Ezek.
47.1.

Ver.12.

sure the City and Temple, had in his hand a Line of † *Flax*, which Line *John* calls a *Golden Reed*: *Ezekiel* tells us that the River came out of, or from under the * *Threshold of the House*; but *John* saith it came out of the *Throne of God*, and of the *Lamb*: *Ezekiel* tells us that on either side of this River grew *All Trees* for food; *John* calls these *ALL Trees*, but *ONE Tree*, and tells us that it stood on both sides of this River: The like might also be shewed you in many other particulars, as here you see they differ as touching the terms of the Light and Brightness that appears upon this City at her rebuilding, which the holy Ghost represents to *John* under the Light and Glory of the *Jasper* and *Crystal Stone*: for indeed, the end of *Ezekiel's* Vision was to shew us, That as when the Glory of God departed from the City, it signified that he would take away from them the Light of his Word, and their clearness of Worship; suffering them to mourn for the loss of the one, and to grope for the want of the other: so at his return again, he would give them both their former Light of Truth, and also the clearness of Spirit to understand it; which

which also *John* doth shew us shall last
for ever.

— *And her Light was like unto a Stone
most precious* —

This Stone it is to represent unto us
the Lord Jesus Christ, in whose light and
clearness this City comes out of *Babylon* :
for, as he saith, she hath the *Glory of God*,
that is, his visible hand of Grace, Power,
and Majesty, to bring her forth ; so she
comes in the light of this precious Stone :
which terms, I say, both the Prophet
Isaiah, and the Apostle *Peter*, do apply
to the Lord Jesus, and none else ; the
one calling him, *A precious Corner-Stone*,
the other calling him, *The chief Corner-
Stone, elect and precious*, Isa. 28. 16. 1 Pet.
2. 6. Now then, when he saith this City
hath the light of this Stone to descend
in, he means, That she comes in the shi-
ning Wisdom, Knowledge, Understand-
ing, and Influences of Christ, out of her
afflicted and captivated State : and ob-
serve it, she is rather said to descend in
the *Light of this Stone*, then in the Light
of God (though both be true) because it
is the *Man Christ, the Stone which the
Builders*

Builders rejected, in whom are hid all the Treasures of Wisdom and Knowledge, of whose fulness we do all receive, and Grace for Grace: for it hath pleased the Father that in him should all Fulness dwell, Col. 2. 3. John 1. 16. Col. 1. 19. see also Act. 2. 33. and Ephes. 4. 10, 11, 12, 13.

This sheweth us then these two things: first, That the time of the return of the Saints to build the ruinous City, is near, yea, very near, when the Light of the Lord Jesus begins to shine unto perfect day in her: God will not bring forth his People out of Babylon, especially those that are to be the chief in the building of this City, without their own Judgments: They shall see Eye to Eye, when the Lord shall bring again Zion: as he saith also in another place, The light of the Moon shall be as the light of the Sun, and the light of the Sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the Breach of his People, and healeth the

The light of the Church shall be according to the purity of the Word.

Isa. 52. 8. & 30. 26

Isa. 32. 3. 4.

Isa. 33. 5. 6.

stroke of their Wound. Now the Eyes of them that see, shall not be dim; & the Ears of them that hear, shall hearken: The Heart also of the rash shall understand Knowledge, and the Tongue of the Stammerers shall be ready to speak plainly: The Lord shall be now ex-
alted,

alted, and be very high, for he will fill Zion with Judgement and Righteousness, and Wisdom and Knowledge shall be the stability of thy times : When Israel went out of Egypt, they wanted much of this ; they went out blindfolded as it were, they went they knew not whither ; wherefore they went not in the glory of that which this City descendeth in ; as Moses said, The Lord hath not given you an Heart to perceive, nor Eyes to see, nor Ears to hear, unto this day, Deut. 29. 4. But these shall see every step they take ; they shall be like the Beasts that had Eyes both before and behind ; they shall see how far they are come out of Antichrist, and shall see also how far yet they have to go, to the compleat rebuilding and finishing of this City.

Secondly, This sheweth us how sweet *The Way* and pleasant the way of this Church will *out of Babylon a pleasant Way* be at this day before them : Light, Knowledge and Judgement in GOD's matters, doth not onely give men to see and behold all the things with which they are concerned, but the things themselves being good, they do also by this means convey very great sweetness and pleasantness into the Hearts of those that have

* See
Verse 2.

have the knowledge of them : Every
step, I say, that now they take, it shall
be as it were in Honey and Butter : The
ransomed of the Lord shall return, and come
to Zion with Songs, and everlasting * Joy
shall be upon their Heads ; they shall obtain
Joy and Gladness, and Sorrow and Sighing
shall flee away, Isa. 35. 10. as he saith,
Again, I will build thee, and thou shalt be
built ; O Virgin of Israel, thou shalt again
be adorned with Tabrets, and shalt go forth
in the Dances of them that make merry.—
For thus saith the Lord, Sing with glad-
ness for Jacob, and shout among the chief of
the Nations ; publish ye, praise ye, and
say, O Lord save thy People, the Remnant
of Israel: Behold, I will bring them from the
North Country, and gather them from the
coasts of the Earth, and with them the blind
and the lame, the woman with Child, and
her that travelleth with Child together ; a
very great company shall return thither, Jer.
31. 4, 7, 8.

By these words, the Blind and the Lame,
the Woman with Child, and her that travel-
leth, he would have us understand thus
much :

First, That the way of God shall by
the illuminating Grace of Christ be
made

made so pleasant, so sweet, and so beautiful in the Souls of all at that day, that even the blindest shall not stumble therein, neither shall the Lame refuse it for fear of hurt; yea, the Blind, the Lame, the Woman with Child, and her that travelles, shall (though they be of all in most evil case to travel, and go the Journey, yet) at this day by reason of the glorious light and sweetness that now will possess them, even forget their impediments, and dance, as after musical Tabrets.

Secondly, This City upon the time of her rebuilding, shall have her blind men see, her halt and lame made strong, she also that is with Child, and her that travelles, shall joyntly see the City-work that at this day will be on foot, and put into form and order, yet before the end: *Behold, at that time I will undo all that afflict thee, saith the Lord to this People, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every Land where they have been put to shame; at that time I will bring you again, even in the time that I gather you: for I will make you a Name and a Praise, among all People of the Earth,*
when

*when I turn back your Captivity before your
EYES, saith the Lord God, Zeph. 3.
19, 20.*

*And her Light was like unto a Stone most
precious.*

In that he saith, *Her Light is Like unto
A STONE MOST PRECIOUS*,
he sheweth us how welcome, and with
what eagerness of spirit this Light will at
this day be imbraced by the Lords Peo-
ple : *Truly the Light is good*, saith Solo-
mon, *and a pleasant thing it is for the Eyes
to behold the Sun*; and if so, then how
beautiful, desirable, and precious will
that Light be, that is not onely heav-
enly, and from Christ, but that will be
universal among all Saints, to shew them
the same thing, and to direct them to
and in the same Work : The want of
this, hath to this day been one great rea-
son of that crossness of Judgement and
Perswasion that hath been found among
the Saints, and that hath caused that
lingering and disputing about the glori-
ous state of the Church in the latter days:
Some being for its excellency to consist
chiefly in outward glory; and others
swervin

*Eccles. 7.
11.*

*Welcome
will be
that
Light
that doth
shew us
the Way
out of Ba-
bylon.*

swerving on the other side, conclude she shall not have any of this ; some conceiving that this City will not be built until the Lord comes from Heaven in Person ; others again concluding that when he comes, then there shall be no longer tarrying here, but that all shall forthwith ; even all the Godly, be taken up into Heaven ; with divers other opinions in these matters : *And thus many run to and fro, but yet, God be thanked, Knowledge* Dan: 12. 4. *does increase, though the Vision will be sealed, even to the time of the end.* Isa. 32. 15 But now, Ira. 29. I say, at the time of the end, the Spirit 24. shall be poured down upon us from on high ; now also they that erred in Spirit shall come to understanding ; the City shall descend in the Light of a Stone most precious : the Sun will be risen upon the Earth, when Lot goeth from Sodom into Zoar, Gen. 19. 23.

Now there shall be an oneness of Judgment and Understanding in the Hearts of all Saints ; they shall be now no more two, but one in the Lords hand : Ezek 37. 19, 20, 21 Alas, the Saints are yet but as an Army routed, and are apt sometimes through fear, and sometimes through forgetfulness, to mistake the word of their Captain General, the Son of God, and are

E also

also too too prone to shoot and kill even their very right-hand man ; but at that day all such doing shall be laid aside, for *the knowledge of the glory of the Lord shall*
Isa. 11. 9, *cover the Earth, as the Waters cover the*
 13. *Sea ; which Knowledge shall then strike*
thorow the Heart and Liver of all swer-
ving and unsound Opinions in Christs
matters ; for then shall every one of the
Christians call upon the Name of the
Lord, and that with one pure Lip, or Lan-
zeph. 3. 8 *guage, to serve him with one consent. 'Tis*
Darkness, and not Light, that keepeth
Gods People from knowing one another
both in their Faith and Language ; and
'tis Darkness that makes them stand at
so great a distance both in Judgement
and Affections, as in these and other
days they have done : But then, saith
God, I will plant in the Wilderneck (that
is, in the Church that is now bewildered)
the Cedar, the Shittah Tree, the Myrtle
Tree, and the Oyl Tree ; I will set in the De-
sart the Fir-Tree, the Pine, and the Box-
Tree together ; that they may see and know
consider and understand together, that the
Hand of the Lord hath done this, and the
Holy One of Israel hath created it : and
again, The glory of Lebanon shall come

unto thee, the Fir-Tree and the Pine-Tree, and the Box-Tree together, to beautifie the House of my Glory, and to make the place of my Feet glorious, Isa. 41. 19, 20. & 60.

13.

Never was fair weather after foul, nor warm weather after cold, nor a sweet and beautiful Spring after a heavy and niping and terrible Winter, so comfortable, sweet, desirable and welcome to the poor Birds and Beasts of the field, as this day will be to the Church of God: Darkness! it was the Plague of Egypt; It is an empty, forlorn, desolate, solitary, and discomforting state; wherefore Light, even the illuminating Grace of God, especially in the measure that it shall be communicated unto us at this day, it must needs be precious: In Light there is warmth and pleasure; it is by the Light of the Sun that the whole Universe appears unto us distinctly, and it is by the heat thereof that every thing groweth and flourisheth; all which will now be gloriously and spiritually answered in this *Holy and New Jerusalem*: O how clearly will all the Spiders, and Dragons, and Owls, and fowl Spirits of *Antichrist* at that day be discovered by the Light

2Thess. 2.

Rev. 18.

1, 2, 3, 4.

hereof! Now also will all the pretty *Robins*, and little Birds in the Lords Field; most sweetly send forth their pleasant Notes, and all the Flowers and Herbs of his Garden spring: Then will it be said to the Church by her Husband and Saviour, *Arise, my Love, my fair One, and come away; for lo, the Winter is past, the Rain is over and gone, the Flowers appear in the Earth, and the time of the singing of Birds is come, and the voice of the Turtle is heard in our Land; the Fig-Tree putteth forth her green Figs, and the Vine with her tender Grapes give a good smell, Cant. 2. 10, 11, 12, 13.* You know how pleasant this is, even to be fulfilled in the letter of it, not onely to Birds and Beasts, but men; especially it is pleasant to such men that have for several years been held in the Chains of affliction: it must needs therefore be most pleasant and desirable to the afflicted Church of Christ, who hath lain now in the Dungeon of Antichrist for above a thousand years: But Lord, how will this Lady, when she gets her liberty, and when she is returned to her own City, how will she then take pleasure in the warm & spangling Beams of thy shining

Grace

Grace! and solace her self with Thee in the Garden, *among the Nuts and the Pomegranates, among the Lilies and Flowers, and all the chief Spices*, Cant. 7. 11, 12, 13.

Even like a Jasper Stone, clear as Crystal.

These words are the Metaphor by which the Holy Ghost is pleased to illustrate the whole business. Indeed Similitudes, if fitly spoke and applyed, do much set off, and out, any point, that either in the Doctrines of Faith or Manners, is handled in the Churches. Wherefore, because he would illustrate, as well as affirm, the Glory of this *Jerusalem* to the life; therefore he concludes his general Description of this City with these Comparisons: *I saw*, saith he, *the holy City, the Lambs Wife*: I saw her in her Spangles, and in all her Adorning, but verily she was most excellent; *She was shining as the Jasper, and as pure and clear as Crystal*. The Jasper it seems is a very beautiful and costly Stone, in as much, as that above all the precious Stones, is made use of by the Holy Ghost to shew us the Glory and shining Ver-

tues of the Lord Jesus in this *New Jerusalem*: and yet, behold! the Jasper is too short and slender to do the business; there must another Stone be added, *Even like a Jasper Stone, clear as Crystal*. Yea, saith the Lord Jesus, *Her Cheeks are like rows of Jewels, and so are the Joynts of her Thighs: even like the Jewels that are the work of the hands of a cunning Workman*, Cant. 1. 9, 10. & 7. 1.

The Crystal is a Stone so clear and spotless, that even her greatest Adversaries in the midst of all their rage, are notable, justly, to charge her with the least mote or spot imaginable: wherefore when he saith, that this City in her descending is *even like the Jasper for light, and like the Crystal for clearness*; he would have us further learn, that at the day of the descending of this *Jerusalem*, she shall be every way so accomplished with innocency, sincerity, and clearness in all her Actions, that none shall have from her, or her ways, any just occasion given unto them to slight, contemn, or oppose her. For

First, as she descends, she meddles not with any mans matters but her own. *She comes all along by the Kings high way* that

that is, alone by the Rules that her Lord hath prescribed for her in his Testament. The Governours of this World need not at all to fear a disturbance from her, or a diminishing of ought they have: *She will not meddle with their Fields, nor Vineyards, neither will she drink of the water of their Wells: onely let her go by the Kings high-way, and she will not turn to the right hand or to the left, until she hath passed all their borders.* Num. 20. 18, 19. It is a false report then Num. 21. 22. that the Governours of the Nations have received against the City, this *New Jerusalem*, if they believe, that according to the Tale that is told them, she is and hath been of old a *Rebellious City*, and destructive to Kings, and a *Diminisher* of their Revenues. I say, these things are lying words, and forged even in the heart of *Bishlam, Mithredath, Tabeel, and the rest of their Companions:* Ezra 4.7 For verily this City, in her descending, is clear from such things, *even as clear as Crystal.* She is not for meddling with any thing that is theirs, from a Thread, *even to a Shoe-latchet.* Her Glory is spiritual and heavenly, and she is satisfied with what is her own. 'Tis true, the Kings and Nations of this world shall (one day)

day) bring their Glory and Honour to this City ; but yet not by outward force or compulsion: none shall constrain them but the love of Christ , and the * beauty of this City. *The Gentiles shall come to thy light , and Kings to the brightness of thy rising.* The light and beauty of this

* See
more of
this here-
after.
Isa.60.3.

City, that only shall engage their hearts, and overcome them. Indeed if any shall out of mistrust, or enmity against this City and her prosperity, bend themselves to disappoint the designs of the Eternal God concerning her Building and Glory, then they must take what followeth: *Her God in the midst of her is Mighty, He will rejoyce in his love, and rejoyce over her with singing, and will UNDO all that afflict her.*

Zeph.3.
17.

Wherefore, *Associate your selves, O ye People, and ye shall be broken to pieces ; and give ear , all ye of far Countries : Gird your selves, and ye shall be broken to pieces: gird your selves , and ye shall be broken to pieces. Take counsel together, and it shall come to naught ; speak the word, and it shall not stand: for God is with us, Isaiah 8 9, 10.*

What work did he make with Og the King of Bashan, and with Sihon King of the Amorites, for refusing to let his Peo

ple go peaceably by them, when they were *Num. 21,*
 going to their own Inheritance? God *22,23,24*
 is harmless, gentle, and pitiful; but wo *Ec.*
 be to that people that shall oppose or
 gainsay him. He is gentle; yet a Ly-
 on: He is loath to hurt; yet He will
 not be crossed: *Fury is not in me*, saith
 he; yet if you set the Bryers and Thorns
 against him, *He will go thorow them, and Isa. 27. 4.*
burn them together. Jerusalem also, this
 beloved City, it will be beautiful and
 profitable to them that love her; but a
 Cup of Trembling, and a burdensome
 Stone to all that burden themselves with
 her: all that burthen themselves with
 it, shall be cut in pieces, *though all the*
people of the earth be gathered together a-
gainst her, Zech. 12. 2, 3.

Again, She will be clear as Crystal in
 the Observation of all her turns and
 stops, in her journeying from Egypt to Ca-
 naan, from Babylon to this Jerusalem-state.
 She will, I say, observe both time and
 order, and will go onely as her God doth
 go before her; now one step in this
 Truth, and then another in that, accor-
 ding to the dispensation of God, and the *Rev. 14. 4.*
 light of the day she lives in: As the *Exod. 40.*
 Cloud goes, so will she; and when the *36,37,38*
 Cloud

- Cloud stays, so will she. She comes in perfect rank and file, *terrible as an Army with Banners*. No *Balaam* can enchant her ; She comes out of the Wilderness like Pillars of Smoke , perfumed with Myrrhe and Frankensence , with all Spices of the Merchants , still leaning upon her Beloved. The return of Zion from under the Tyranny of her Afflictors, and her recovery to her Primitive Purity , is no head-strong brain-sick rashness of her own , but the gracious and merciful hand and goodness of God unto her, therefrom to give her deliverance: *For thus saith the Lord, That after seventy years be accomplished at Babylon , (that is the time of the Raign of Antichrist, and his Tyranny over his Church) I will visit you, and perform my good word towards you , in causing you to return to this place.*
- Isa. 58. 11 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for (Spiritual) Wheat , and for Wine, and for Oyl , and for the Young of the Flock , and of the Herd ; and their Soul shall be as a watered Garden , and they shall sorrow no more at all.*

Vers. 12.

And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel.

These words do give us to understand that this holy City is now built, and in all her parts compleat ; they give us also to understand the manner of her strength, &c.

And had a Wall——

Having thus, I say, given us a description of this City in general, he now descends to her Strength and Frame in particular ; her Frame and Strength, I say, as she is a City compact together : as also of her Splendor and Beauty. *Of her Defence.*

And observe it, that of all the particulars that you read of, touching the fence, fashion, or frame of this City, and of all her glory, the first thing that he presenteth to our view, is, her Safety and Security ; *She had a Wall.* A Wall, you know, is for the Safety, Security, Defence,

fence, and Preservation of a Place, City, or Town; therefore it is much to the purpose that in the first place after this general description, he should fall upon a discovery of her Security and Fortification: for what of all this Glory and Goodness, if there be no way to defend and preserve it in its high and glorious state? If a man had in his possession even Mountains of Pearl, and Golden Mines; yet if he had not wherewith to secure and preserve them to himself, from those that with all their might endeavour to get them from him, he might not onely quickly lose his Treasure, and become a Beggar, but also through the very fear of losing them, even lose the comfort of them while yet in his possession. To speak nothing of the Angels that fell, and of the glory that they then did lose, I may instance to you the state of *Adam* in his Excellencie; *Adam* you know, was once so rich and wealthy, that he had the Garden of *Eden*, the Paradise of pleasure, yea, and also the whole World to boot, for his inheritance; but mark, in all his Glory he was without a Wall; wherefore presently, even at the very first assault of the Adversary he was

not

not onely worsted as touching his Person and standing, but even stript of all his Treasure, his Paradise taken from him, and he in a manner left so poor, that forthwith he was glad of an Apron of *Gen. 3.* Fig-Leaves to cover his nakedness, and to hide his shame from the face of the Sun: Wherefore, I say, *John* speaks to the purpose in saying *she had a Wall*; a Wall for Defence and Safety, for Security and Preservation: Now then, she shall lie no longer like blasted Bones in *Ezek. 37.* an open field, or valley; that was her *I. 2.* portion in the days of her affliction.

And had a Wall——

It is said of old *Jerusalem*, that she had *Jer. 39. 4* a Wall and a Wall, *two Walls* for her De- *Eccl. 52. 7.* fence and Safety: which two, in my Judgement, did hold forth these two things; The one, their eternal preservation and security from the wrath of God, through the benefits of Christ; and the other, that special protection and safeguard that the Church hath always had from and by the special Providence of her God, in the midst of her Enemies: Wherefore one of these is called by the proper

Isa. 26. 1. proper name of *Salvation*, which *Salva-*
Az. 4. 12. tion I take in special to signifie our forti-
 fication and safety from the wrath of
 God, and the Curse and Power of the
 Law and Sin: The other is called, *A*
Wall of fire round about her; and allu-
Zech. 2. 5 deth to the Vision that the Prophet's ser-
2 King. 6. vant was made to see for his comfort,
 17. when he was put in fear, by reason of the
 great company of the Enemies that were
 bending their force against the life of his
 Master.

*The Rea-
 son of two
 Walls.*

But now in those days, though there
 was for the defence of the City those
 two Walls, yet they stood a little di-
 stance each from other, and *had a ditch*
between them; which was to signifie, that
 though then they had the Wall of *Salva-*
 tion about them, with reference to their
 eternal state, yet the Wall of Gods Pro-
 vidence and special Protection was not
 yet so nearly joyned thereto, but that
Isa. 22. 10 they might for their foolishness have *been*
 11, 12. broken down, and they suffered to fall
 into the ditch *that was between them both*
 and so he saith by the Prophet, *I will tell*
you what I will do to my Vineyard, (that is
 to this City, for the wickedness thereof)
I will take away the hedge thereof, and

shall be eaten up; and will break down the Wall thereof, and it shall be trodden down, *Isa. 5. 5, 6, 7.* Which Hedge and Wall could not be that of Eternal Salvation, for that stood sure, though they should be scattered among the Nations, as Wheat is sifted in a Sieve; it must therefore be the Wall of her special Preservation in her outward Peace and Happiness, which Wall was often in those days broken down, and they made havock of, of all that dwelt about them. *Amos. 9. 9*

But now touching the safety of *New Jerusalem*, the City of which I here discourse; she is seen in the Vision by *John* to have but *one onely Wall*; to signifie, That at this day the Wall of her Eternal Salvation, and of Gods special Providence, to protect and defend her, in her present, visible and Gospel-Glory, shall be so effectually joyned together, that now they shall be no more two, that is, at a distance, *with a ditch between*, but one found and inclosing-Wall; to shew us, That now the state of this *Jerusalem*, even touching her outward Glory, Peace, and Tranquillity, will be so stable, invincible and lasting, that unless that part of the Wall which is Eternal Salva-

Two Walls made one.

*The reason why
they both
are made
one.*

*Rev. 20. 1
2, 3.*

Salvation, can be brokendown, the Glory of this City shall never be vailed more : Wherefore the Prophet, when he speaks with reference to the happy state and condition of this City, he saith, *Violence shall be heard no more within thy Land, nor wasting and destruction within thy Borders ; but thou shalt call thy Walls, Salvation, and thy Gates, Praise : as he saith also in another place, Thine Eye shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down, nor one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken, Isa. 60. 18. & 33. 20.* The Walls are now conjoyned, both joyned into one; the Father hath delivered up the great Red Dragon into the hand of Christ, who hath shut him up, and sealed him down, even down for a thousand years : Wherefore from the Lord shall there be upon every dwelling Place of Mount Zion, and upon all her Assemblies, a Cloud and Smoke by Day, and the shining of a flaming Fire by Night ; for upon all her Glory shall be Defence : And in that day shall this Song be sung, *We have a strong City, Salvation will God appoint for Walls and Bulwarks Isa. 4. 5. & 26. 1, 2.* The same in effect

hath our Prophet John, saying, *I saw the Holy City, the New Jerusalem, descending out of Heaven from God, prepared as a Bride adorned for her Husband; and I heard a great Voice out of Heaven, saying, The Tabernacle of God is with men, and he shall dwell with them; and God himself shall be with them, and be their God; and God shall wipe away all tears from their Eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away,* Rev. 21. 2, 3, 4.

And had a Wall great and high—

These words, *Great and High*, are added for illustration, to set out the matter to the height; and indeed the glory of a Wall lyeth in this, that it is great and high; the Walls of the Canaanites were terrible upon this account, and did even sink the Hearts of those that beheld them: wherefore this City shall be most certainly in safety, she hath a Wall about her, a great Wall; a Wall about her, a high Wall: It is great for compass, it incloseth every Saint; it is great for thickness, it is compacted of all the

*The Wall
is great
and high.
Deut. 1.
28.*

Grace and Goodness of God, both spiritual and temporal: and for height, if you count from the utmost side to the utmost, then it is *higher then Heaven*, who can storm it? and for depth, it is *lower then Hell*, who can undermine it?

Heb. 7. 26

Job 11. 8

The height of the Wall.

Great Mercies, high Mercies, great Preservation, and a high Arm to defend, shall continually at this day incamp this City: God himself will be a continual *Life-Guard* to this City; *I will incamp*, saith he, *about mine House*, because of the *Army*, because of him that passeth by, and because of him that returneth; and no Oppressor shall pass thorow them any more, for now have I seen with mine Eyes, Zech. 9. 8.

— And had twelve Gates —

The Gates of the City.

Jer. 17.

19, 20.

Having thus shewed us her *Wall*, he now comes to her *Gates*; it had *Gates*, it had *twelve Gates*: By *Gates* in this place, we are to understand the way of Entrance; *Gates*, you know, are for coming in, and for going out; and do in this place signifie two things:

What the Gates signifie.

First, An Entrance into communion with the God and Saviour of this City.

Secondly, Entrance into communion

with

with the Inhabitants and Priviledges of this City ; in both which the Gates do signifie *Christ* : for as no man can come to the knowledge and enjoyment of the God, and glorious Saviour , but by and thorow the Lord *Christ* ; so no man can come into true and spiritual communion with these Inhabitants, but by him also : *I AM THE WAY*, saith he, *the Truth, and the Life* ; and no man comes to the Father but *BY ME* : and again , *I am the DOOR, BY ME* if any man *ENTER*, he shall be saved, and shall go in and out, and finde pasture, Joh. 10. 1, 2, 3, 4, 5, 6, 7. & 14. 6.

— And had twelve Gates —

In that he saith, *Twelve Gates*, he alludeth to the City *Jerusalem* that was of old, which had just so many ; and are on purpose put into the number of Twelve, to answer to the whole number of the Elect of God, which are comprehended within the number of the Twelve Tribes, whether they are natural Jews or Gentiles ; for as all the Godly Jews are the Seed of *Abraham* after the Flesh, though not Godly because they are the Children

Twelve Gates.

*Neh. 3. 13
28, 29, 31.
& 12. 37
39.*

*Why
Twelve
Gates.*

of the Flesh of *Abraham*; so all the Godly Gentiles are the Children of *Abraham* after the Spirit, though not by that means made the Children of the Flesh of *Abraham*: they both meet then in the Spirit and Faith of the Gospel, as

Exod. 12.
48.

Gal. 3.7.

Rom. 4.16

God saith to the Jews, *When the Stranger shall sojourn with thee, and will keep the Passover* (that is, become godly, and receive the Faith of Christ) *let all his Males be circumcised, and then let them come near, and keep it, &c.* For they that are of Faith, are the Children of faithful *Abraham*, who is called, *The very Father of us all.* Thus you see all the godly come under the Title of the Children of *Abraham*, and of the Jews; and so under the denomination also of being Persons belonging to the Tribes, the twelve Tribes, who answer to those twelve Gates. Wherefore the Psalmist minding this, speaketh indefinitely of all the Godly, under the name of *The Tribes of Israel*, saying, *Our Feet shall stand within the Gates, O Jerusalem: Jerusalem is builded a City that is compact together, whither the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks to the Name of the Lord,* *Psal.* 122.2,3.

The
twelve
Gates do
answer
the
twelve
Tribes.

But again, Though I am certain that all the Gentiles that are at any time converted, are reckoned within the compass of some of the Tribes of *Israel*, to which the Gates of this City may truly be said to answer: Yet the *Gates* are here in a special manner called by the name of *twelve*, to answer to the happy Return and Restoration of those poor distressed Creatures the twelve Tribes of the Jews that are scattered abroad, & that are, and for a long time have been to our astonishment and their shame, as *Vagabonds and Stragglers among the Nations, there to continue* *Hof. 9. 17* *many days, without a King, without a Prince, and without a Sacrifice, and without an Ephod*; that is, without the true God, the true Saviour, and the true Word and Ordinances; after which, saith the same Prophet, *They shall even in the latter days, (that is, when this City is builded) return and seek the Lord their God, and David their King, and shall then fear the Lord and his Goodness, Hof. 3. 4, 5.* This the Apostle also affirmeth, when he telleth the believing Gentiles, *That blindness in part is happened to Israel, until the fulness of the Gentiles be come in*; which *Israel* in this place cannot by any means be taken for

the Gentiles that are converted, for this *Israel* must be rejected until the bulk of the elect Gentiles be converted; besides, he calleth this *Israel* by the name of *Israel*, even while unconverted; but the converted Gentiles, still Gentiles, even when converted: he calls this *Israel* the *Natural Branches*; but the Gentiles *Wild Branches*; and tells us further, That when they are converted, they shall be grafted into their own Olive Tree; but when the Gentiles are converted, they must be cut off of their own Stock and Tree: read *Rom. 11.* throughout. Wherefore, I say, the Gates are called *twelve* to answer these poor Creatures, who at this day shall be awakened, and enlightened, and converted to the Faith of Jesus. These *Gates* in another place are called *A Way*, and these *Jews*, *The Kings of the East*; and it is there said also, That at present this *Way* doth want preparing, which is as much as to say, This *City* wants setting up, and the *Gates* want setting in their proper places: Wherefore saith *John*, *The sixth Angel* poured out his *Vial* upon the great River *Euphrates*, that is, destroyed the strength and force of the *Roman-Antichrist*, (for the River

The River Euphrates was the fence of literal *Babylon*, the Type of our spiritual one) which force and fence, when it is destroyed, or dried up, *then the way of the Kings of the East will be prepared*, or made ready for their Journey to this *Jerusalem*, Rev. 16.12. Of this the Prophets are full, crying, *Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my People: and again, Go thorow, go thorow the Gates, prepare ye the way of my People; cast ye up, cast ye up the high-way, gather out the stones, lift up a Standard for the People: Behold, the Lord hath proclaimed unto the end of the World, Say to the Daughter of Zion, Thy Salvation cometh; behold, his Reward is with him, and his Work before him: and they shall call them, The holy People, the Redeemed of the Lord: and thou shalt be called, Sought out; A City not forsaken*, Isa. 62.10, 11, 12. All which doth most especially relate to the Conversion of the Jews in the latter day, who in great abundance shall, when all things are made ready, come flocking in to the Son of God, and finde favour, as in the days of old.

Isa. 57.14

— *And at the Gates twelve Angels* —

The Angels, and what they are.

By *Angels*, in this place we are to understand the Messengers and Ministers of the Lord Jesus, by whom the Mystery of Eternal Life and Felicity is held forth and discovered before the Sons of Men; and thus this word *Angel* is frequently taken in this Prophecie, *Rev.* 1. 20. & 2. 1, 8, 12, 18. & 3. 1, 7. & 14. 6.

— *And at the Gates twelve Angels* —

In these words then, there are two things to be considered :

First, Why they should be called *twelve*. And

Secondly, Why they are said to stand at the *twelve Gates* of this New and Holy City.

Why the Angels are said to be Twelve.

For the first, They are called *twelve*, to signifie two things : 1. The Truth of their Doctrine : and 2. The sufficiency of their Doctrine and Ministry for the converting of the twelve Tribes to the Faith of Christ, and Priviledges of this City.

First, For the Truth of their Doctrine.

Drine: For by *twelve* here, he would have us to understand that he hath his Eye upon the twelve Apostles, or upon the Doctrine of the twelve, the Apostolical Doctrine: as if he should say, This City, the *New Jerusalem*, shall be every way accomplished with Beauty and Glory; she shall have a Wall for her security, and twelve Gates to answer the twelve Tribes; yea, and also at these Gates the twelve Apostles, in their own pure, primitive, and unspotted Doctrine. The Romish Beasts have corrupted this *Ezek. 34.* Doctrine by treading it down with their *17, 18.* Feet, and have muddied this Water with their own dirt and filthiness; but at this day, this shall be recovered from under the Feet of these Beasts, and cleansed also from their dirt, and be again in the same Glory, Splendor and Purity, as in the Primitive Times. It is said, that when *Israel* was passed out of *Egypt*, beyond the Sea, they presently came to *Elim*, where were twelve Wells of Water, *Exod. 15.* &c. and that they incamped by the Waters: *27.* which twelve Wells did figure forth the Doctrine of the twelve Apostles, out of which the Church at her return from Captivity, shall draw and drink, as out of

Isa. 12. 3. of the Wells of Salvation. Now shall the Wells of our Father Abraham, which the Philistines have for a great while stopped; now, I say, shall they again be opened by our Isaac, his Son; and shall be also called after their own Names, Gen. 26. 18. This is generally held forth by the Prophets, That yet again the Church shall be fed upon the Mountains of Israel, and that they shall lie down in a good fold, and a fat pasture; yea, I will feed my Flock, and I will cause them to lie down, saith the Lord God, Ezek. 34. 14, 15.

Secondly, As by these twelve, we are to understand the *Truth and Purity of the Doctrine of the Twelve*; so again by this word *twelve*, we are to understand the sufficiency of that Doctrine and Ministry to bring in the twelve Tribes to the Priviledges of this City: Mark, for the twelve Tribes there are twelve Gates, for every Tribe a Gate; and at the twelve Gates, twelve Angels, at every Gate an

Hos. 6. 11 Angel: O Judah, saith God, I have seen an Harvest for thee, when he shall turn again the Captivity of his People; and so for the rest of the Tribes: Before Ephraim, and Benjamin, and Manasseh, he will stir up his strength to save them: I will hiss for them

Psal. 80. 2.

them, saith God, and gather them, for I have redeemed them; and they shall increase as they have increased: and I will sow them among the Nations, and they shall remember me in far Countreys, and they shall live with their Children, and shall return; and I will bring them again also out of the Land of Egypt, and gather them out of Assyria, and I will bring them into the Land of Gilead and Lebanon, and place shall not be found for them, Zech. 10. 6, 7, 8, 9, 10.

But to come to the second Question, *Why the* that is, *Why these twelve Angels are* said to stand at the Gates? which may be for divers Reasons. *twelve Angels stand at the*

First, To shew us that the Doctrine of the Twelve, is the Doctrine that letteth in at these Gates, & that also that shutteth out: *Whose sins ye remit, they are remitted, saith Christ; and whose sins ye retain, they are retained:* And hence it is that the true Ministers in their right administration, are called *Porters*; because as Porters stand at the Gate, and there open to, or shut upon those that make an attempt to enter in; so the Ministers of Christ by the Doctrine of the Twelve, do both open to, and shut the Gates against

Mat. 18. 18. Job. 20. 23. Mark 13. 34. 2 Chron. 23. 19.

gainst the Persons that will be attempting to enter in at the Gates of this City.

Secondly, But again, They are said to stand at the Gates for the encouraging and perswading of the tempted and doubting Jews, who at the beginning of their return will be much afflicted under the sight and sence of their own wretchedness : Alas! were it not for some to stand at the Gates of this City for instruction, and the encouragement of those that will, at that day in earnest be looking after life, they might labour as in other things for very very Vanity ; and might also be so grievously beat out of Heart and Spirit, that they might die in despair : But now to prevent this, for those that are in the way to Zion with watry Eyes, and wetted Cheeks, here stands the Angels, continually sounding with their Golden-Gospel-Trumpets,

*Psal.100. Enter ye into his Gates with thanksgiving,
4,5. and into his Courts with praise ; be thankful unto him, and bless his Name ; for the Lord is good, and his Mercy is everlasting, and his Truth endureth for ever, even to all Generations : as he saith again, And it
Isa.27.13 shall come to pass in that day, that the great Trum-*

Trumpet shall be blown, and they shall come which were ready to perish in the Land of Assyria, and the out-casts of the Land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem.

— And at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel.

Thus it was in the Vision of the Prophet, when he was taking a View of the 31. Pattern of this City ; And the Gates of the City, saith the Angel to him, shall be after the Names of the Tribes of Israel ; which saying John doth here expound, saying, The Names of the twelve Tribes of the Children of Israel, were writ or set upon them.

This being thus, it cleareth to you what I said but now, to wit, That the Gates are called twelve, to answer the twelve Tribes, for their Names are written thereon : This must therefore without all doubt be a very great encouragement to this despised People ; I say great encouragement, that notwithstanding all their Rebellion, Blasphemy, and contempt of the

the glorious Gospel, their Names should yet be found recorded and ingraven upon the very Gates of New Jerusalem. Then then shall the Jews be comforted in the latter days; and truly they will have but need hereof; for doubtless at their return, when they are throughly sensible of the Murder they have committed, not onely upon the Bodies of the Prophets and Apostles, but of the Son of God himself: I say this must needs, together with the remembrance of the rest of their villanous actions, exceedingly afflict and distress their bleeding Souls: *for the Children of Israel shall come, they and the Children of Judah together, going and weeping; they shall go and seek the Lord their God, and shall ask the way to Zion, with their Faces thitherward, Jer. 50. 4, 5. Mark, going and weeping; there will not be a step that these poor People will take in the day of their returning, but will be watered with the Tears of Repentance and Contrition, under the consideration of the wickedness that in the days of their Rebellion, they have committed against the Lord of Glory: as he saith also by another Prophet, I will pour upon the House of David, and upon the Inhabitants*

together

of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, as a Man mourns for his onely Son; and they shall be in bitterneß for him, as him that is in bitterneß for his first-born: at that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the Valley of Megiddon, and the Land shall mourn, Zech. 12. 10, 11, 12.

Wherefore, I say, they both have and also will have need of twelve Gates, and on them the Names of their twelve Tribes, with an Angel at each, to encourage them to enter this holy and goodly City; and to tell them that yet he counts them his Friends, in whose ^{Zech. 13.} House he received the wounds in his 6. Hands.

But again, As by the Names of the twelve Tribes written on the Gates, we may see what encouragement the Jews will have, at their Return, to enter in at them: so we may also understand that by the Names of the twelve Tribes here written, God would have us to perceive how all must be qualified, that from among the Gentiles at this day do enter in at these Gates; namely, Those, and those

Gal. 3. 7.
 Rom. 2.
 28.
 1 Pet. 2.
 9, 10.

those onely, that be cut out of their own wild Olive-Tree, and transplanted among the Children of *Israel*, into their good Olive-Tree: Such as are Jews inwardly, the *Israel* of God according to the New Creature, they shall enter, (for the holy Gentiles also by vertue of their conversion, are stiled the Children of *Abraham*, Jews, the Chosen Generation, the Peculiar People, the Holy Nation; and so are spiritually, though not naturally by carnal generation, of the twelve Tribes, whose Names are written upon the Gates of this City) *And it shall come to pass*, saith the Prophet, *that in what Tribe the Stranger* (that is, the Gentile) *sojourneth, there shall ye give him his Inheritance*, saith the Lord God, Ezek. 47. 22, 23. Thus the Jews and Gentiles shall meet together in the Spirit of the Gospel, and so both become a righteous Nation; to both which, the Gates of this City shall stand continually open; at which also, they may with boldness demand, by the Faith of the Lord JESUS, their entrance, both for Communion with the God, Grace, and Priviledges of this City; according to that which is written, *Open ye the Gates,*

that

that the righteous Nation which keepeth the Truth may enter in, Isa. 26. 2.

Thus much of the Number of the Gates, and now to proceed to the Order of them.

Verf. 13.

On the East three Gates, on the North three Gates, on South three Gates, and on the West three Gates.

I shall not speak any thing to the manner of his repeating of the Quarters towards which the Gates do look ; why he should begin at the East, then to the North, afterwards crossing to the South, and last to the West ; though I do verily think that the holy Ghost hath something to shew us, wherefore he doth thus set them forth : and possibly he may set them thus, and the West last, not onely because the West part of the World is that which always closeth the day, but to signifie that the West, when *Jerusalem* is rebuilt, will be the last part of the World that will be converted, or the Gate that will be last, because longest occupied with the travels of the Passengers and wayfa-

G

ing.

ring-Men in their Journey to this *Jerusalem*. But I pass that.

From the order of their standing, I shall enquire into two things :

First, Why the *Gates* should look in this manner every way, both *East*, *West*, *North*, and *South* ?

Secondly, Why there should be three, just three, on every side of this City ; *On the East three, on the North three, on the South three, and on the West three* ?

Why the
Gates
look every
Way.

For the First, The *Gates* by looking every way, into all Quarters, may signifie to us thus much, That God hath a People in every corner of the World : and also, That Grace is to be carried out at these *Gates* by the Angels in their Ministry, into every place, to gather them home to him : as it is said of the living Creatures, *Whither the Head looked, they followed it, and turned not as they went* ; so whithersoever the *Gates* look, thither the Ministers go, and carry the Word, to gather together the Elect : *He sent them two and two before his Face, into every City and Place whither he himself would come.*

Ezek. 10.
11.

Mat. 28.
19.

Joh. 11.

12.
Luk. 10. 1

Again, The *Gates* by their thus looking every way, do signifie to us, That from what Quarter or Part of the World
soever

soever men come for Life, for those men there are the Gates of Life, even right before their doors : Come they from the East, why thither look the Gates ; and so if they come from North, or West, or South : No Man needs at all to go about, to come at Life, and Peace, and Rest : Let him come directly from Sin to Grace, from Satan to Jesus Christ, and from this World to New Jerusalem. The twelve Brazen Oxen that Solomon made to bear the molten Sea, they stood just as these Gates stand, and signifie, as I said before, that the Doctrine of the twelve Apostles should be carried into all the World, to convert (as in the Primitive Times, so now at the building of New Jerusalem) and to bring in Gods Sheep to the Fold of his Church : Now I say, as the Word is carried every way, so the Gates, the open Gates, look also into all corners after them, to signifie that loving Reception that shall be given to every Soul that from any corner of the whole World shall unfainedly close in with Grace, through the Lord Jesus Christ. Thus therefore Men shall come from the East, and from the West, from the North, and from the South, and sit down in the

Kingdom of God, Luk. 13.29. Psal. 107.
1,2,3.

*On the East three Gates, on the North three
Gates, on the South three Gates, and on
the West three Gates.*

Having thus shewed you in a word
why they stand thus looking into every
Corner or Quarter of the World ; I now
come to shew you why there must be just
three looking in this manner every way.

*Why
there is
three
Gates
looking
every
Way.*

First then, There may be three looking
every way, to signifie that it is both by
the consent of the Three Persons in the
Trinity, that the Gospel should thus
every way go forth to call men : and al-
so to shew you, that both the Father, Son
and Spirit are willing to receive and em-
brace the Sinner from whatsoever part or
corner of the Earth he cometh hither for
Life and Safety : Come they from
whence they will, the Father is willing
to give them the Son, and so is the Son
to give them Himself, and so is the Spi-
rit to give them its help against whatever
may labour to hinder them while they are
here, *Joh. 3.16. Rev. 21.6. & 22.17.*

Secondly, In that three of the Gates
look

look every way, it may be also to shew us, that there is none can enter into this City, but by the three Offices of the Lord Jesus; Christ by his Priestly Office must wash away their Sins; and by his Prophetical Office he must illuminate, teach, guide and refresh them; and by his Kingly Office rule over them, and govern them with his Word, *Heb. 7.25. Joh. 13.8. Act. 3.22,23,24. Isa. 40.10, 11. & 9.6, 7. Psal. 76. 1, 2, 3. Psal. 110. 3.*

Thirdly, Or by three Gates, may be signified the three states of the Saints in this Life; an entrance into Childhood, ¹ *Joh. 2.* an entrance into a Manly state, and an ^{12, 13, 14.} entrance into the state of a Father in the Church.

Or lastly, The three Gates may signify the threefold state we pass thorow from Nature to Glory: The state of Grace in this Life, the state of Felicity in Paradise, and our state in Glory after the Resurrection: Or thus, The state of Grace that possesseth Body and Soul in this Life, the state of Glory that possesseth the Soul at Death, and the state of Glory that both Body and Soul shall be possessed with at the coming of the Lord

and Saviour : This was figured forth by the order of the Stairs in the Temple at *Jerusalem*, which was first, second, and third, by which Men ascended from the lowest to the uppermost Room in the House of God ; as he tells us, *They went up with winding Stairs from the first into the second story, and from thence by them into the third,* 1 King. 6. 8.

Thus much for the Wall and Gates of New *Jerusalem*.

Verf. 14.

And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.

In these words we have two things considerable :
The foundations of the Wall.

1. That the City-Wall hath twelve Foundations.

2. That in these twelve, are the Names of the twelve Apostles of the Lamb.

First, It hath *twelve Foundations* : This argueth invincible strength and support. That Wall that hath but one Foundation, how strongly doth it stand, if it be but
safely

safely laid upon a Rock ! even so strongly, that neither Wind nor Weather in their greatest vehemency, are able to shake or stir it, to make it fall : but I say, how much more when a City hath Foundations, twelve Foundations, and those also laid by God himself ; as it is said concerning the Worthies of old, *They looked for a City that had Foundations, whose Builder and Maker is God,* Heb. 11. 13, 14.

Mat. 7.
24, 25.

And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.

The Wall, you know, I told you, is the *Wall of Salvation, or the Safety of the Church by Jesus Christ* ; to which is adjoined, as the effect of that, *the special Providence and Protection of God* : Now this Wall, saith the Holy Ghost, hath twelve Foundations, to wit, to bear it up for the continuation of the safety and security of those that are the Inhabitants of this City ; a Foundation is that which beareth up all, and that upon which the stress of all must lie and abide : Now to speak properly, the Foundation of our

Happiness is but one, and that one none but the Lord Jesus; for *other Foundations can no man lay, than that is laid, which is Jesus Christ, 1 Cor. 3. 11.* So then, when he saith the Wall of the City had twelve Foundations, and that in them also are written the Names of the twelve Apostles of the Lamb; he doth not mean that this Wall had twelve Christs for its support, but, *That the Doctrine of the twelve Apostles is that Doctrine upon which both Christ, and Grace, and all Happiness standeth firm and sure for ever: and to signifie also, that neither Christ nor any of his Benefits can be profitable unto thee, unless thou receive him alone upon the terms that they do hold him forth and offer him to Sinners in their Word and Doctrine: If we, or an Angel from Heaven, preach unto you any other Gospel, saith Paul, than that which we have preached unto you, let him be accursed: As I said before, so I say now again, If any man preach any other Gospel unto you, than that ye have received, let him be accursed, Gal. 1. 8, 9.*

It is the Doctrine of the twelve Apostles that holds up the Wall of New Jerusalem.

And in them the Names of the twelve Apostles of the Lamb.

And in them their Names:] This makes it manifest that by the Foundations of this Wall, we are to understand the Doctrine of the twelve Apostles of the Lord Christ, for their Names are to it, or found ingraven in the Foundations. Thus it was with the Doctrine which was the Foundation of the Jewish Church: the first Pattern being delivered by the man Moses; his Name was always so entailed to that Doctrine, that at last it became common, and that by Divine Allowance, to call that Doctrine by the name of Moses himself: There is one that accuseth you, saith Christ, even Moses in whom you trust: and again, For Moses of old hath in every City them that preach him. John 5.45. Act. 15.21. The same liberty of speech doth the Holy Ghost here use in speaking of the Foundations of this Wall, which is the Doctrine of the Twelve. And in that he calleth the Doctrine by the Name of Foundations, and leaveth it onely with telling us the Names of the twelve Apostles are engraven

ven in it; he expects that men should be wise that read him, and that they should be skilful in the Word of Righteousness, if they come up clearly to the understanding of him.

And in them the Names of the twelve Apostles of the Lamb.

The Doctrine of the XII, the purest of all other.

Thus you see that the twelve Apostles, above all the Servants of Christ, are here owned to be the foundations of this Wall; and good reason, for they above all other are most clear and full in the Doctrine of Grace, and all Doctrines pertaining to Life and Holiness: *In other Ages*, saith Paul, *it was not made known to the Sons of men, as it is now revealed to his holy Apostles and Prophets by the Spirit*; Ephes. 3. 5. Moses was not fit for this, for his was a more dark and veiled Administration; *While Moses is read, the Vail is over the Heart*, saith Paul: Neither was any of the Prophets fit for this, for they were all inferiour to Moses, and were as it were his Scholars: Nay, John the Baptist is here shut out; for *the least in the Kingdom of Heaven is greater then he.*

The Apostles above all other were the men

2 Cor. 3.
13, 14, 15.

Num. 12.
6, 7.

Mat. 11.
11.

men that were with the Lord Jesus all the time, from the Baptism of *John*, even until the time he was taken up into Heaven; they saw him, heard him, and discoursed with him, and were Beholders *Luk. 24.* of all the wondrous Works that he did; *39, 40.* they did eat and drink with him after his Passion, and saw after he was risen, the print of the Nails and the Spear with which he was peirced, when he died for our Sins: And because they had seen, felt, and at such a rate experienced all *The XII* things from the very first, both touching *went beyond all* his Doctrine, Miracles, and Life; there- *others in* fore he said unto them in chief, *their Ex-* *perience.* *Witnesses unto me both in Jerusalem and all* *Judea, and in Samaria, and unto the ut-* *most parts of the Earth, Aet. 1. 21. & 13.* *31. & 10. 39. & 2. 31. 1 Joh. 1. 2, 3.* *Aet. 1. 8.*

Further, The Apostles were in that marvellous manner indued with the holy Ghost, that they out-strip all the Prophets that ever went before them; neither can I believe that in the best of times there should be any beyond them; yet if it should so fall out, that a Dispensation should come, in which they should have, as to the pouring forth of the Spirit,

Spirit, their Equals ; yet it could not follow, that therefore the Gospel should be offered in other terms than they at first have offered it ; especially besides what hath been said of them, if you consider to them 'twas said, *Whatsoever ye shall loose on Earth, shall be loosed in Heaven ; and whatsoever ye shall bind on Earth shall be bound in Heaven*, Matth. 18. 18. they, as to their Doctrine, were infallible, 'twas impossible they should err ; he that despised their Doctrine, despised God himself : Besides, they have given in commandment that all should write after their Coppy, and that we should judge both Men and Angels that did, or would do otherwise.

1 Theff. 3.
8.
Gal. 1. 8.
*The foundation
may not
be altered.*

Timothy must have his Rule from *Paul*, and so must holy *Titus* : All which, if we consider it, the holy Ghost speaks to the purpose, in saying, *That in the twelve Foundations are found the Names of the twelve Apostles of the Lamb* : they are called the chief, and such as have laid the Foundation, and others build thereon : and that as no men have laid the Foundation but they, so none can lay even that Foundation otherwise then they afore have laid it, 1 Cor. 12. 28.

Ephes.

Ephes. 4. 8. 1 Cor. 3. 6, 10. Heb. 6. 1,
2, 3. 1 Cor. 3. 11.

—And in them the Names of the twelve
Apostles of the Lamb.

These words then, teach us two things
worthy of our Christian Considera-
tion.

First, That God hath given to every
man a certain and visible mark to aim at
for his Salvation, or to build his Soul
upon, namely, *The Doctrine of the twelve
Apostles of the Lamb*: for in that he saith
their Names are in the Foundations, it
is better for us (all things considered)
then if he had said, In them was the
Name of God himself; that is, it is more
easie to see (this way) through the mist of
our Carnality what the Mystery of his
Will should be, which is, that we receive
Christ according to their Doctrine,
Words, Writings, Epistles, Letters,
&c. their Names, I say, being there, *The*
God counts it as the Broad Seal of Hea- *Names of*
ven, which giveth Authority to all that *the XII,*
Doctrine whereunto by themselves they *as the*
are prefixed and subscribed; not where *Broad*
they are writ by others, but by themselves *Seal of*
Heaven.

2Thess. 3. I say, *as the Token of every Epistle*, and of
 17. their Doctrine for Truth ; the which
 Gal. 6. 11. *Paul* insinuates, when he saith, that his
 1Cor. 9. 1 *hand is the Token of every Epistle* : as he
 Gal. 5. 2. saith again , *Am not I an Apostle ?* And
 2Cor. 11. again, *Behold, I Paul have written unto*
 5. *you ; I Paul, I an Apostle, I a wise Ma-*
 Gal. 6. 11. *ster-Builder, I who am in my Doctrine*
 one of the Foundations of the Wall of
 Salvation , I have written unto you.
 And, as I said before, there is reason it
 should be thus ; for as he who was the
 Foundation of the Jewish Church, even
Moses, received the Pattern of all his
 Order from the Mouth of the Angel in
 Mount *Sinai* ; so the twelve received
 their Doctrine of Faith and Manners,
 the Doctrine of the New Testament,
 from the Mouth of the Son of God him-
 self, as from the Mouth of the Angel of
 the everlasting Covenant, on the Moun-
 tain of *Zion*, Act. 7. 38. & 1. 3. Matth.
 28. 19.

Secondly, In that he saith, *The Names of the Twelve are in the Foundations*, this shews us the reason of the continual standing of this *Jerusalem* ; it is builded upon the Doctrine of the twelve Apostles of the Lamb, and standeth there

for observe, so long as he sees this holy City, he sees her standing upon these Foundations; but he saw the City till she was taken up, therefore she continued as being settled for ever upon them. Indeed the Primitive City, or first Churches, was built upon these Foundations, *Ephes. 2.* and had also so long as they there continued, sufficient supportation & upholding by that means; but then, as I have shewed you, the Wall of her Salvation, and the Wall of Gods special Protection stood at a distance each from other, and were not so conjoyned as now they will be: wherefore they then, to answer the Type, did fall into the Ditch that was between, and through their Foolishness provoked God to remove the Wall of his outward Protection and Safeguard from them; whereupon the wild Beast, Antichrist, got into his Vineyard, making havock of all their Dainties: But mark, this City is not so, the Walls are now conjoyned, and for ever fastened upon the Foundations, therefore it abides for ever, and ascends higher and higher; yet not from the Foundations but by them into Heaven: *Behold, saith God, I have graven Isa. 49. 16 thee upon the Palms of my Hands, thy Walls are continually before me.* And

And in them the Names of the twelve Apostles of the Lamb.

This word *twelve*, must be warily understood, or else the weak will be ready to stumble and take offence ; wherefore to prevent this, consider,

How you are to understand the word Twelve. First, The Twelve must be them Twelve that were with the Lord Jesus from the Baptism of John, until the day in which our Lord was taken up, Act. 1. 22.

Secondly, These Twelve are not neither to be considered simply, as twelve Christians, or twelve Disciples ; but as their Witness of the Lord Jesus (they being with him from first to last) was a Twelve-fold Witness of him in all his things ; a twelve-fold seeing with their Eyes, a twelve-fold hearing with their Ears, a twelve-fold handling also with their Hands, and feeling of the Son of God : As one of them said, *That which was from the beginning, which we have seen with our Eyes, and our Hands have handled of the Word of Life ; that which we have seen and heard, declare we unto you, that ye might have fellowship with us, &c.* 1 John 1. 1, 2, 3. Now this being thus, it followeth

followeth that the Doctrine of the other Apostles, as of *Paul* and *Barnabas*, was still but the Doctrine of the Twelve; their Doctrine, I say, and no other: Wherefore as *Ephraim* and *Manasseh* were dissolved into the twelve Tribes, so these two, with all other the Apostles of Christ, are dissolved into the Number of the Twelve, because their Doctrine is onely the Doctrine of the twelve; for they center in their Doctrine; their length and breadth, and depth and height being the Doctrine of the Twelve. So then the names of the Twelve being found in the Foundations of this Wall, it argueth that that Doctrine is onely true, that is the Doctrine of the twelve Eye-Witnesses of the Lord Jesus: And again, That at the day of Antichrists fall, this Doctrine shall be in its former purity, and bear the sway; and for ever hold up the Wall of safety, for the Inhabitants of *New Jerusalem*: And indeed this Doctrine, That the Doctrine of the Twelve is that upon which Eternal Safety is built and stands, is so true, that it must not be varied from, upon pain of Eternal Damnation: Here centred *Luke* the Evangelist, here centred

tered *Jude*, here centred the Author to the *Hebrews*, yea, here centred *Paul* himself, with all the Old and New Testament. The Doctrine of the Twelve must be the Opener, Expounder and Limiter of all Doctrines; there also must all men center and ground, and stay. A man may talk of, yea, enjoy much of the Spirit of God; but yet the Twelve will have the start of him; for they both had the Spirit as he, and more then he: besides, they together with this, did feel, see, handle and receive Conviction, even by their very carnal Senses, which others did not; besides, their Names also are found in the Foundations of this saving Wall, as being there engraved by GOD himself; which putteth all out of doubt, and giveth us infallible ground that their Doctrine is onely true, and all mens false that do not keep within the bounds and limits of that, *Luk. 1. 2. Jude 3. 17. Heb. 2. 3, 4. 1 Cor. 15. 1, 2, 3, 4, 5, 6, 7, 8, 9. & 9. 1. Gal. 1. 1, 2. Ephes. 3. 5. 1 Cor. 4. 9.*

To conclude: Here is yet two things worthy of noting:

The first is, That by the Names of the twelve Apostles being in the Foundations

tions of this Wall, and the Names of the twelve Tribes being upon the Gates of this City, it giveth us to consider, that at the time of the building of this City, the Jews and Gentiles shall be united together, and become one Body : which very Consideration must needs be to the Jews a great encouragement to have in mind at their Conversion : for it plainly signifieth that our New-Testament-Preachers shall carry in their Mouths, Salvation to the Jews ; by which means they shall be again reconciled, and made one with the Lord Jesus.

The second Consideration is, That at the day of New Jerusalem, there shall be no Doctrine accepted, nor no Preachers regarded, but the Doctrine, and the Preachers of the Doctrine of the Twelve : for in that he saith, That *in them are found the Names of the twelve Apostles of the Lamb*, he doth implicitly exclude all other, of whatever Tribe they pretend themselves : It shall not be then as now, a Popish Doctrine, a Quakers Doctrine, a Prelatical Doctrine, and the Presbyterian, Independant, and Anabaptist, thus distinguished, and thus confounding and destroying : but the Doctrine shall be

Rom. 11.

Jam. 1. 1.

1 Pet. 1. 1.

A. 13.

16, 26.

Rom. 1. 16

Rom. 2. 10

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one, and that one the Doctrine where you finde the Names of the twelve Apostles of the Lamb: *If any man teach otherwise, and consenteth not to wholesome Words, even the Words of our Lord Jesus Christ, and the Doctrine that is according to Godlines, he is proud, and knoweth nothing, 1 Tim. 6. 3, 4.*

Thus you see the Doctrine of the Twelve is that which letteth Souls into this City; and that the same Doctrine is the Doctrine that keepeth up the Wall of their Salvation about them, when they are entred in within the Gates.

Verf. 15.

And he that talked with me had a Golden Reed to measure the City, and the Gates thereof, and the Wall thereof.

A Golden
Reed.

Now having passed the relation of the Wall, Gates, and Foundations, he comes to the Measuring-Line, to see how all things lie and agree with that.

Under the Law, I find that all things pertaining to the Worship of God were to be by Number, Rule and Measure, even to the very Tacks and Loops of the Cur-

tains

tains of the Tabernacle : Now the Rule or Line by which all things were then squared, it was the Laws, Statutes and Ordinances which was given to *Moses* by the Lord in the Mount *Sinai* ; for thither he went to receive his Orders : and according to the Pattern there shewed him, so he committed all things, by writing, to them that were to be employed in the workmanship of the holy things pertaining to the rise and compleating of the Tabernacle, and all its Instruments. *Exod.* 10. 11. & 24. 1. & 25. 40. *Deut.* 30. 10. & 31. 24, 25, 26.

Now when this Rule was thus received, then whosoever observed not to do it, he was to fall under the Penalty that by the same Law also was prescribed against the Offenders and Transgressors, *Num.* 15. 30, 31.

I find also that when the Temple was builded in the days of *Solomon*, all things were then done according to the writing that *David* made, when the hand of God was upon him, *when he made him understand all the work of this Pattern*, 2 *Chron.* 3. 1, 2, 3. & Chap. 4. 1 *Chron.* 19. 3, 4, 5, 6, 7. & 28. 19.

Thus again, When *Josiah* went about

to bring to pass the Reformation of the Church of the *Jews*, and their Instruments of Worship, after their revolting; he goeth to the Law of God, and by that, understanding what was out of order, and how to put all things into order, he so did reduce them to their former manner. The same way also went *Ezra*, and *Nehemiah*, at the rebuilding of the Temple and City after the Captivity, 2 Kings 22. 8, 9, 10, 11, 12, 13. *Ezra* 7.

This Golden Reed is the Word of God.

14. *Ezra*. 8. 3, 4. From all which I conclude, That the Reed, the Golden Reed that here you read of, it is nothing else but the pure and unspotted Word of God; by which, both the City, Gates and Wall of this *Jerusalem* is regulated: Which Word by the holy Prophet, is also compared to Gold, and is said to be above much fine Gold, Psal. 12. 6. and 19, 9, 10.

I find in the Vision of the Prophet *Ezekiel*, that the Angel that there is said to measure the City, which was a Type of our *Jerusalem*, he appeared with a line of *Flax* in his hand, to measure the pattern withal; which very phrase doth shew us that his was but the Type, and an Old-Testament-business: but *John* hath

hath his in a New-Testament-stile, and that in the most excellent manner of Language, to signifie that his City, or the City that he hath the Vision of, is to be the end of all Types and Shadows, and the very perfection of them all : Wherefore he tells us also, that the Line or Reed by which this City is builded, and squared, it is not now a Line of Flax, but a Reed of Gold, a Golden Reed ; to signifie not a Word of the Law and Letter that had to do with Shadows, but the New Testament, and ministration of the Spirit, which hath to do with Substance, and the heavenly things themselves, Heb.

Why the measuring-Line of New Jerusalem is called a Golden Reed.

9. 23.

A Golden Reed to measure the City, &c.

I told you at the first, that this City was the Church of God that should be in the latter dayes ; but yet not the Church disorderly, and confusedly scattered here and there, without all visible order and discipline, but the Church brought into exact Form and Order, lying every way level and square with the Rule, and Golden Reed of the New Testament of Christ ; wherefore he calleth it a City,

The City measured

a City under Rule. Thus it was in the Type; for when *Solomons* Temple was to be builded, and the City in after-times, it was not enough that they had Stones and Timber, but every one of them must be such Stones, and such Timber, and must also come under the Rule and Square of the Workman; and so being fitted by Hewers, Sawes, Axes and Squares, they were fitly put into the building, *1 Kings* 5. 17, 18. and 7. 9, 10, 11, 12. *1 Chron.* 22. 2. By this then we may see, with what a holy, exact Line, Rule and Order this Church and City at this day, will be compact and builded; the Members must be all such as shall be made fit for the City of God, *by the hewing words of the Prophets*; they must joyn in Christian-Communion also according to the Golden Reed of the New Testament, and ministration of the Spirit. Indeed all the time of the reign of Antichrist, the Church, as she was a holy Temple in the Lord, so she was measured with reference to the truth of her Grace, and invisible condition: but as she is to be a City, so she then is to be troden down, and to lie without all Form and Order: but when

Hos. 6. 5.

Rev. 18.

3.

when Antichrist is dead, she shall again come into mind, be considered, reared, builded by measure, and inhabited : and observe it, as the Rule of the Carpenter is of use in the building, from the first appearance of the laying of a Stone in order, even till it be in every point and part compleat ; so the Golden Reed, with which the Angel is here said to measure the City, &c. is to be of use from the first Foundation, even to the laying of the last Stone thereof : As was also fore-shewed by the man that is said to measure the pattern of this, in *Ezekiel*, *Ezek.* 40. to chapter 48.

And he measured the City.

That is, he measured the Church in her Constitution and Fellowship. Now, when God is said to measure, he is said to measure sometimes in Judgment, and sometimes in Mercy ; sometimes to throw down, and sometimes to build up and establish : Sometimes, I say, he is said to measure in Judgment, with intention to throw down and destroy : Thus he measured the City before she went into Captivity, and the ten Tribes
before

Isa. 28.

17, 18.

Amos 7.

7, 8, 9.

before they were carried away beyond Babylon, because they lay cross to his Word, and had perverted that which was right, &c. but when he is said to measure the City in this place, it is that she might be builded and set up : wherefore, as I said, the Line or Golden Reed that is now stretched forth to measure this City, it is to the end, that all things may be in right Form and Order, *fully joyned, and knit together, by that which every joynt supplyeth, according to the effectual working of the measure of every part, making increase of the Body, to the edifying of it self in love, Ephes. 4. 16. Col. 2. 19.*

Again, By measuring the City, he would have us to understand, that all her Limits and Bounds were now apparent, that all things, even the Church and all the World, was made to see their own Compass : for as God in the dayes when Temple-Worship (only) was on foot, would not lose a Form or Ordinance of all the Forms and Ordinances of his Temple ; so when City-work comes up, he will not lose an Inch of the Limits, and Bounds, and Compass of his City, she shall be full as large, and of as great a compass every way, as
is

is determined of her : as he saith by the Prophet, *All the Land*, saith he, *shall be turned † into a Plain* ; that is, there shall † *This is* be a smooth Face upon the whole Earth, ^{that} *all Snugs, and Hubs, and Hills, and Holes*, ^{which a little be-} shall now be took away, ^{fore is} *even from Gebato Rimmon, South of Jerusalem : and* ^{called the} *it (the City) shall be lifted up, and inhabi-* ^{new Hea-} *tened in her place, from Benjamins Gate, un-* ^{ven and} *to the place of the first Gate, unto the Cor-* ^{a new} *ner Gate, and from the Tower of Hananiel,* ^{Earth.} *unto the Kings Wine-Presses.* The four places here mentioned in this verse, they do seem to be the four Corners of the City of old ; at which places the City bounds were set ; and in which very Circle the Prophet tells us, but with Gospel Language, she shall be settled again ; Zech. 14. 10.

And he measured the City, and the Gates thereof.

This was figured forth by the Vision in Ezekiel, for in it he saw the Angel go from Gate to Gate, and saw him take the exact and distinct measure of every one thereof ; nay, not only of them in a general way, but of the *Thresholds,* ^{The Gates measured} the

the *Porch*, the *Posts*, and the *Faces* of their Enterances ; he measured also every little *Chamber* that was above upon the *Gates*, with all the *Spaces* that were between, *Ezek.* 40 chapter.

Now by *Gates*, I told you, we are to understand the *Son* of *God*, as he is the *Way* to the *Father*, and to the Privileges of this *City* : Wherefore when he saith, He measured the *Gates*, it is as if he had said, he measured the Entrance, Strength & goodly Countenance of Him , with the *Mansions* of *Glory* that are to be enjoyed by every one that entereth in hereby ; for the *Porch*, *Posts*, *Face*, *Entrance* and *Chambers* of the *Gate* in *Ezekiel*, they signifie the Entrance, Strength, *Shining Countenance*, and resting places that every one shall find in the *Lord Jesus* that entereth in by him : and to measure all these, it is in substance but this, To set them forth, and out, in their full force, glory, largeness, beauty & profitableness, in the view of all : for I told you at the first, the *Golden Reed* is the *Word* of *God* : Now the *City* and the *Gates* thereof, are said to be measured by this *Golden Reed* ; which I say, can be nothing else, but an opening

ing of all the Excellencies of Christ, as he is the Gate of the Sheep, even by the full Sway, Power, Majesty, and Clearness of the Word. The Lord help us! Christ, as he is the Door to God, and to all Gospel-Priviledges, is now strangely handled, and so hath been of a long time among the Sons of men; some of them making him the very In-let to all the vile and abominable crew in the world, counting all that are pliant to their ungodly humours, the Saints of the most high, and Christ the Door and Gate through whom they have right to enter, and to whom belongs the Delicates of the precious things of God, even those which he hath most choicely layed up, and reserveth for none but those that unfeignedly turn from iniquity, and walk with him in the newness of the Spirit. Others again do shut up the Gates against the Godly, labouring with might & main to hinder those that labour to enter, that fain would do it unfeignedly. Others again do labour all that in them lies to deface the Gates, to take away their Beauty: like him that took the Gold from off the Doors and Gates of the Temple, rendering Christ a low and

Mar. 23.

14.

2 Chron.

29.7.

2 Kings

18.16.

and carnal business, &c. but at the measuring-day, at the day when the *Golden Reed* shall be the alone *Rule*: then you shall see this City and her Gates discovered in their own Glory, Holiness and Beauty: for though in our Affliction under Antichrist, our Temple and Instruments of Worship, with the City, Wall, Gates, and the like, have been much defaced, (even our Doctrine of Faith and Worship) and have been much trod and trampled under the foot of the uncircumcised: Yet all shall be recovered and brought into Order again, by the Golden Reed of the Word of God: which thing was figured forth to us by that good man *Ezra* the Scribe, who at the restoring of *Jerusalem* took review of all the things pertaining to the City, both touching its Breaches and Deformity, and also how to set all things in Order, and that *by the Law of God which was in his Hand, even according to the Writing thereof*, *Ezra* 7.14. & 8.34. *Neh.* 8,9. And whosoever doth but read the History of *Ezra* and *Nehemiah* throughout, they shall finde that by the Word of God they brought all things to pass; all the Ordinances of the House and City of God,

in-

into their right and holy Order: And indeed the measuring of the City and of the Gates thereof, which is Christ the Way, it can be nothing else but a bringing of them by the right understanding and opening of the Word, into their proper Places and Excellencies, both for Comers in, and Goers out, *according to the Commandment, Ezek. 40. 4. & 43. 7, 8, 9, 10, 11, 12.* for, to speak properly, Christ in his Love, Grace, Merits and Largeness of Heart, to let Souls into Communion with God and all Happiness, is in all these things unsearchable, and passing knowledge, being filled with these things beyond thought, and without measure, *Ephes. 3. 8. Col. 3. 9. Ephes. 3. 18. & 19. Joh. 3. 34.*

And he measured the City, the Gates thereof, and the Wall thereof.

In that he saith, *he measured the Wall* *The Wall measured* also, it is to shew us that all things now are according to the Rule of the Word: The Inhabitants are according to the Word, the Entrance is according to the Word, yea, and so is the safety of it also, even a Fence to fence them from their Enemies; even a fence on every side, that

that they may be at ease and rest, and be no more a tossing to and fro : O thou afflicted, and tossed with Tempest, saith he, and not comforted, (I will do many good things for thee) in righteousness shalt thou be established : thou shalt be far from Oppression, for thou shalt not fear ; and from Terror, for it shall not come nigh unto thee, Isa. 54. 11, 14.

Touching the Wall, what it is, I have spoken already ; therefore here I speak onely to the measure of it, which measure is onely the fulfilling all those Promises and Engagements of God, that are made to *New Jerusalem*, for her Safety and continual Defence ; and that not onely in her own Eyes, but in the Eyes of all her Beholders : Then shall that Saying be with gladness in the Mouths of all the Inhabitants of this *Jerusalem*, *We were bond-men, and yet our God hath not forsaken us in our bondage, but hath extended Mercy unto us in the sight of the Kings of Persia, to give us a reviving, to set up the House of our God, to repair the desolations thereof, and to give us a Wall in Judah and in Jerusalem*, Ezra 9. 9. Which Wall, I say, shall be so conspicuous to all the Adversaries of this holy and be-
loved

loved City, that the greatest of them shall not once dare to peep or mutter against her any more : God is known in her Palaces for a Refuge : for lo, the Kings were assembled, they passed by, they saw it, and so they marvelled ; they were troubled, and basted away ; fear took hold upon them, and pain, as of a Woman in travel : As it is said of the building of the Wall after the Captivity ; when the Enemies and all the Heathen saw it was finished, they were much cast down in their own Eyes. *Psal. 48. 1, 2, 3, 4, 5, 6. Neh. 6. 15, 16.*

The regulating of this City by this Golden Reed, and the measuring the Gates and VVall by this VVord, when finished, will then cause all that have skill in singing the Lords Songs, and of lifting up the Praises of God in this City, to gather themselves together to sing, and to praise, and to say, *Bless ye the Name of the Lord, for his Mercies endure for ever : for then will they purifie the People (this City) with the Gates and Wall thereof, Neh. 12. 28, 29, 30.*

VVherefore in the mean time, between this and the building of this City, let Jerusalem come into your mind, and walk about her, go ye round about her (en-
I quire

quire by the VVord what God hath said of her State, Strength, Safety, Ease, Peace, and blessed Tranquillity in the latter days) tell the Towers thereof, mark ye well her Bulwarks, consider her Palaces, that ye may tell it to the Generations following, Psal. 48. 12, 13.

Vers. 16.

And the City lieth four square, and the length is as large as the breadth: and he measured the City with the Reed, twelve thousand furlongs: the length, and the breadth, and height of it are equal.

And the City lieth four square] These words do open unto you the matter yet more, to wit, That now both the City, Gates and VVall, were exactly in their Visibibility according to the VVord, lying even every way with that Golden Reed: for by *four square*, you are to understand *Perfection*, or an answering the figures that of old did figure to us the compleatness and perfection of the New-Testament-Order.

For if you search the Scriptures, you will finde that especially the great and principal Instruments of Gods Worship
in

in and under the Law, their Perfection was what here you read to be the Perfection of this City, even a four square. As for instance: *The Breast-plate of Judgment*, on which were engraved the Names of the Children of *Israel*, its exact point of Perfection was, to be a right four square. The *ten Bases* also, that were to be for Bearers to the Lavers in the Temple, they were to be four square: The *Altar of Burnt-Offerings* likewise, with the *Altar of Incense*, their perfect Pattern was, that they should be four square: The *inward Court* and *outward Court*, with the *Posts of the Temple*, and *Tables* on which they were to slay the Sacrifices, they were all four square. Yea, the City in the Type, in the Vision of *Ezekiel*, was seen to be of the same frame and fashion every way, having just twelve Gates, and of each of the four sides three Gates. *Exod.* 28.15, 16. & 39.8, 9. *1 King.* 7.27, 28, 29, 30, 31. *Exod.* 27. 1. & 38.1. *Ezek.* 43. 13, 14, 15, 16, 17, 18. *Exod.* 37.1. *Ezek.* 40. & 41.21. & 40.40, 41, 42. & 48. 30, 31, 32, 33, 34. Wherefore when he saith, *The City lieth four square*, it is as if he had said, She lieth even with the Pattern, or Golden-Reed of the

Word; even, I say, both in her Members, Doctrine, VVorship, and Manners: For the things afore-hinted unto you do hold forth all these Particulars.

— *And the length is as large as the breadth.* —

This explaineth the matter yet more fully and distinctly; for as to the things that I made mention of before, though they were to be made *four-square*, and that their Perfection lay exactly in that form; yet these Squares did not lie in their *height and depth*, but in their *length and breadth*, just as you read here of the Square of this City. As to instance: The *Altars*, though they were five Cubits long, and five Cubits broad, yet *but three high*; so the *Bases*, they were a Cubit and an half broad, and a Cubit and an half long, yet *but half a Cubit high*; the *Tables* also on which they slew the Sacrifices, they were a Cubit and a half long, and a Cubit and a half broad, yet *but one Cubit high*. VVhich things being thus, you see the reason of his saying *the length is as large as the breadth*.

Now by *length and breadth* here, we may

may yet observe another Mystery held forth unto us ; for by the *breadth* is held forth the perfection of the Rule, or Law to which all Christians ought to yeild their hearty Obedience : *His Commandment is exceeding broad* : The breadth of *Psal. 119* which, is signified, I say, by the breadth *96.* of those things that before you see to be the Instruments of the Worship of God : *By breadth is to be understood the perfection of the Word, and by length the compleatness of the Saints obedience Luk. 1. 6. & 2. 37.* Now as by breadth, we are to understand the perfect latitude and compass of the Commandment ; so by length, we are to understand the answerableness of the obedience of the Inhabitants of this City : for indeed the perfection of Christian Obedience lieth in an answerableness to the Will of God ; as it is said of the Father and Mother of John the Baptist ; *they walked in all the Commandments of the Lord blameless* ; and of Anna, that *she continued without ceasing in the service of God in the Temple, day and night* : This is to be as long in our Obedience, as the Law is broad in commanding : the Law commands right Obedience, and the Christian giveth it ; the Law commands continual Obedience, and the Christian giveth it ; the Law commands universal Obedience, and the Christian giveth

it : He giveth it all these sorts of Obedience, 1. By the Person of Christ, for he is his Righteousness ; he giveth it all these, 2. With the *consent of the mind* : and 3. He giveth it all these Obediences in the love of the Spirit, which the Apostle calleth *the fulfilling of the Law*, that is, an answering the breadth of its Command, by the length of Obedience : wherefore when he saith, *The length is as large as the breadth*, he would have us understand how perfect in Holiness these blessed Souls will be at this day : and indeed, this is it that is by God expected to be in this City at this day : As the Angel with his Measuring-Line said to Zechariah, *I am going to measure Jerusalem, and to see what is the breadth thereof, and what is the length thereof* : To see whether their Doctrine be pure, and whether their Obedience be answerable.

— *And he measured the City with the Reed, twelve thousand furlongs.* —

A second measure. These latter words do refer us to a distinct measure from that which went before ; the former measure pointing at the breadth of her Commandment, and the length

length of her Obedience; but this at the Glory and Fulness of her Mansions and Portions: For after he had said, *The City lieth four square, and that the length is as large as the breadth,* (which is the full and compleat effect of that first measure) he comes over again with an other measuring, saying, *And he measured the City twelve thousand furlongs;* as who should say, He measured the City, Gates, and Wall first, and found them all exact, and according to the Golden Reed; and after he had so done, *he measured the City with the Reed twelve thousand furlongs.*

He measured the City with the Reed] A portion measured out for the City.
That is, He measured out to the City, he measured for the City, for its Lot and Portion, twelve thousand Furlongs: Which very thing you find in the Vision of the Prophet *Ezekiel*: for after he had measured the City, the Vessels, with the Instruments of Worship; I say, when he had done this, he comes again with an *afterwards*, to measure the City her Portions and Mansions, *Ezek. 47. 1, &c.*

Wherefore, I say, these words do refer to her Portion that she is to enjoy of her God, as the former referreth to her Duty and Obedience.

Now that which maketh me conclude that this latter measure is a measure distinct from the former, and that it relateth neither to the exactness of Rule, nor the compleatness of Obedience, but only to the largeness of the Portions that God will allot for thy Sons and Daughters, thou City of God, it is,

First, Because this is *the biggest measure*: For I find, by considering the Scripture, that as the Persons and Things pertaining to the Worship of God, were to go according to the Rule of this Golden Reed; so also the Portions that pertained to the Persons worshiping, was to go by Rule and Measure also, (as here he saith he measured also the City, or to it, with the Reed, *twelve thousand furlongs*.) And hence it is that our Grace is called the *measure of Grace*, and that our Glory is called a *weight of Glory*.

Rom. 12.

3.

Eph. 4.7.

2Cor. 4.17

Now I say, I find that our Portions do go always under the biggest measure; the Spoons, Cups, Flaggons, Snuffers, Basons, Candlesticks and Pans, which were the

† See

Yosh. 15.

10 Chap.

19.

* Job. 14.

1, 2, 3.

Instruments of Worship, were not so large as the Chambers in the Temple, and the compass of the holy Land, which were the † Mansions * and Portions of the Church.

Secondly,

Secondly, I take the *twelve thousand furlongs* to signifie Portions, rather than Worship or Worshippers ; because, as to the nature of it, it most exactly agrees with the Portions that are measured out to this City by the Angel before *Ezekiel*, which is a measuring forth so much Land for the Portion of the Prince, so much for the Portion of the Priest, and so much for the Portion of the twelve Tribes: *Ezek. 45, 46, 47.*
 Yea, the very phrase, *twelve thousand furlongs*, also implieth such a compass of *Luk. 24. 13.*
 Ground, by which we find the holy Land *Joh. 11. 18* hath been measured.

Lastly, I take it to be thus also; because I find not in all this description of this holy City, that any place doth give us that ground to speak to her measure of Portion, as this: and it would seem strange to me, that the description of this City given by *Ezekiel*, should be more compleat then this that is given by our Prophet *John*: for *Ezekiel* doth most amply set forth her Portions, even distinctly, for Prince, Priest, and the Tribes in particular. This therefore is to be understood of the Portions of the City, which *John* did see was measured out unto her, immediately after he saw the

the breadth of her Rule, and the length of her Obedience : Onely consider that *Ezekiel* measureth by Reeds, not counting by Furlongs ; but *John*, though he measureth by Reeds, yet counteth by Furlongs.

But now, though the holy Ghost is thus pleased to speak of the Portions of the Saints in the New *Jerusalem*, as if he intended chiefly that their Portion should consist in outward Happiness, and in the enjoyment of such and such a Portion, or compass of ground : Yet consider that these are but metaphorical and borrowed Expressions, spoken to our Capacities, under which is indeed included the nature of our blessed and spiritual Food and Nourishment : You know it is

Joh. 20.

15, 16.

Amos 4.3

Jer. 31.

18.

Song 2.5.

Ezek. 34.

14.

Zech. 10.1

Isa. 30.

24.

Mic. 4.4.

usual for the holy Ghost in Scripture to call the Saints Sheep, Lambs, Heifers, Cows, Rams, Doves, Swallows, Pelicans, and the like ; and also to call their Food, their spiritual and heavenly Food, Grass, Provender, Wheat, Wine, Oyl, Grapes, Apples, Figs, Nuts, and the like also ; all which are but shadowish and figurative expressions, even as this of the measure of the *twelve thousand furlongs* : and observe it, that which

John

John saith here is twelve thousand furlongs, *Ezekiel* tells us, it lieth on this side and on that side of the bank of the River of the Water of Life: Now I think ^{*Ezek. 47. 8, 9, &c.*} there is none so much void of understanding, as to think this Water of Life is any thing else but the precious Grace of God, in and thorow the Lord Jesus: Wherefore the ground or measure for Portions, it is nothing else but our spiritual and heavenly Food, even spiritual Grace, and Gifts, and Comforts, that the holy Ones of this City shall most plentifully partake of, and enjoy: And so indeed the Prophet also saith, speaking of the Portions of the holy Land for this City: *The increase thereof*, saith he, ^{*Ezek. 48. 18, 19.*} shall be for Food unto them that serve the City; and they that serve it shall serve it out of the twelve Tribes of Israel: Out of the twelve Tribes, that is, out of the twelve thousand Furlongs, which is the the Portion of the Tribes. This is according to the Saying of the Prophet David, *He maketh me to lie down in green Pastures, he leadeth me besides the still Waters*: and again, *For the Lamb that is in the midst of the Throne shall feed them, and shall lead them into living Fountains of Water*:

ter : for their shame, they shall have double; and for confusion, they shall rejoyce in their Portion : Therefore in their Land they shall possess the double ; Everlasting Joy shall be upon them , Psal.23.2. Rev. 7.17. Isa. 61.7.

Thus you see the measure of the City, Gates, and Wall, and the effect of that ; and thus you see also the measure of the Portion for the City, with what it is : Wherefore it remaineth that we see what is to be the effect of that also.

And he measured the City with the Reed twelve thousand furlongs, and the length, and the breadth, and the height of it are equal.

Before he told us, that *the length was as large as the breadth* ; which I then told you, did signifie the nature of her Rule, and the measure of her Obedience : but now he adds, and saith, That both in *length and breadth, & in height, she is equal*: Wherefore in that he adds at last a squareness of height, to her squareness of length and breadth ; and also in that he adds it not before he had told us of the measure of her Portions, he would have

have us to understand, that as the Rule in which this City shall walk, shall be compleat ; and as her Obedience to that Rule shall be compleat ; so her enjoyment of God and his Grace at that day shall be proportionable also : She is *square* in her Rule, *square* in her Obedience, and *square* in her Enjoyment of God, and his Goodness ; *the length, and the breadth, and the height of it are equal.* Indeed the Scripture saith, That in keeping his Commandments there is great Reward : and again, *This man shall be blessed in his Deed :* This sheweth unto us then, what glorious days these will be, to the House and City of God ; even days in which Saints shall see the Mind of God clearly, have Hearts to do it compleatly, and have continually the answerable Enjoyment of God, and spiritual Happiness : Now will *his Paths drop Fatness*, with a witness ! and now will he *meet him that rejoiceth and worketh Righteousness*, those that remember him in his Ways : *And the length, and the breadth, and the height of it, are equal.* Wherefore the Prophet in the Vision of the measures of the Portions, doth observe that there was a *squareness* in them, as well

Psal. 19. n

Jam. 1:

25.

Psal. 65.

11.

Isa. 64. 5.

well as in their Ordinances and Obedience: and hence it is that he tells us that every little Chamber was one Reed broad, and one Reed long: and again, the Oblation, that is, the Portion for the Tribes, shall be five & twenty thousand: *By five and twenty thousand ye shall offer the holy Oblation, FOUR SQUARE, with the Portion of the City, Ezek. 40.7. and 48.20.*

Again, In that he saith, *The length, and the breadth, and the height of it, are equal*; he sheweth us how fit this City at this day will be, even for the Kingdom of Heaven and Glory: for observe, That as the Rule, Obedience, and Comforts of God, do make this City a square City, both in height, and length, and breadth; so the Holiest of all, which was a † Type of Heaven, was of the same fashion also; *It was twenty Cubits high, and twenty Cubits long, and twenty Cubits broad; the length, and the breadth, and the height of it were equal, 1 King. 6. 20. 2 Chron. 3. 8. Ezek. 41. 4.*

Wherefore as now the Will of God will be done (according to the Petition) *on Earth as it is in Heaven*; so will this City be at this day fit to enter into the

the Holiest Place; even as fit as one four square is to shut into another: Here is a four square City for a four square Heaven; And the length, and the breadth, and the height of it are equal: Wherefore it is upon this account that this City at her appearing is said to be adorned and prepared, as a Bride is for her Husband; which we all know is the most perfect and compleatest Attire that is possible to be got: And therefore it is again, that at the coming of the Lord, those that go in with him to the Marriage, are said to be ready beforehand, Rev. 21. 2. Matth. 25. 10.

Verf. 17.

And he measured the Wall thereof, an hundred and forty and four Cubits.

This measure of the Wall that here he maketh mention of, is also distinct from the former measure, where he is said to measure the City, Gates, and Wall; and it refers to *such a Wall*, or to *such a part of the Wall in such a place*: for I find that though the Wall of this City in general is that which shall encompass the New Jerusalem round; yet this Wall is
in

A third measure.

in some place, and for some reason, of another manner and measure than the Wall is in general, as it compasseth round the City; which part of the Wall is called the *broad Wall*, the Wall upon which even half of the People *might walk compleat at once*, Neh. 3. 8. & 12. 38.

But to trace out the business in the Type, and so to come to its answer in the Anti-Type: I find that a little distance from *Jerusalem* there was a place called *Tophet*, which place was counted prophane, unholy, or defiled; I find also that this unclean unholy place, was a figure of *Hell it self*: Now mark, I find by the Scripture, that against this *Tophet*, this unholy and prophane place, was the

2Kin. 23.
10.

Isa. 30.
33.

A broad
Wall a-
gainst To-
phet, to
keep the
Sanctua-
ry.

broad Wall of the City for the defence of the Sanctuary, erected, and reared up: *He measured*, saith the Prophet, *by the four sides, and it had a Wall round about, five hundred Reeds long, and five hundred Reeds broad, TO MAKE A SEPARATION BETWEEN THE SANCTUARY AND THE PROPHANE PLACE*, Ezek. 42. 20. Which Wall could not be that Wall which compassed the City, because it was but five hundred Reeds long: for take the measure of

of this Wall in its largest measure, and it is (if you count a Reed for that which we count a Pole) but twelve Furlongs, which compass will scarce go round many Market-Towns; especially, if together with this, you consider the breadth of the Wall, whose breadth is as large as its length; wherefore now there is not room enough for a City so big as a Cottage to stand in the midst thereof: I speak this, to shew you that the Wall in this place is not the Wall that goeth round about the City, but the Wall that is placed just between the *Sanctuary* and *Tophet*, or Hell it self: Now though *Ezekiel* and *John* do differ touching their count about the thickness of this Wall, it is not so much to signifie the Walls are not one and the same, as to shew us that the one, to wit, *Ezekiel's* Wall, was to compass a worldly Sanctuary, but *John's* to compass a spiritual and heavenly; wherefore *Ezekiel's* must be of so many Reeds long to go round about the material *Sanctuary*, as a Type; but *John* comes more to the spirit of the matter, and sheweth us what the Sanctuary, Wall, and the like, should mean: for by Sanctuary we are to understand (even in

K

the

Ezek. 11. the Old Testament) a place of Safety and
16. Security, which was a Type of Christ :
Heb. 8. 18 Now in that *Tophet* did stand against the
 Sanctuary in the letter, it signifies that
 Hell it self is bent against all those that
 take shelter in Christ ; but to no pur-
 pose, for in the very face of *Tophet*,
 even between it and our place of sanctu-
 ary, is fixed an invincible and impregna-
 ble mighty Wall, to keep in safety those
 that have fled to Christ for shelter.

Why this Now, I say, in that *John* tells us this
Wall is Wall is *an hundred forty four Cubits*, (and
said to be waves the manner of the measure of *Eze-*
144 Cu- *kiel*) it is to shew us that this Wall is for
bitts. the safety of the *hundred forty four thou-*
sand that have taken sanctuary in Christ ;
 that is, all the holy and truly gracious
 Souls that *are with him on the Mount*
Rev 14. *Zion, having his Fathers Name written*
1,2,3. *in their Foreheads* ; both Numbers, I say,
Rev. 7. being *twelve times twelve*, implying a suf-
 ficient safety for all that are sincerely and
 truly gracious.

And now to bring down the matter to
 our *New Jerusalem*-state : for though it
 be true in all Ages, that there is between
 those that have taken sanctuary in Christ,
 and the bottomless pit, an invincible and
 mighty

mighty Wall of Grace and heavenly Power, and of the Merits of Christ, to save to the utmost all and every one that are thus fled to him for safety; yet there is some thing in it more then this, for those that come into the days and state of the *New Jerusalem*: For, I say, this Wall being it that makes a separation between the Sanctuary and the prophane place in general, and yet being spoken of as a thing extraordinary, and accompanying the state of this new City onely; it implieth that at this day the Saints shall have that shelter by this Wall from all the force of Hell, and the damned Spirits that now from *Tophet* afflict them, that they never had before; and therefore you find at the begining of the *thousand Years*, which (as I conceive) is the time of the building of this City, a mighty Angel is said to come down from Heaven, to lay hold of the Dragon, that old Serpent, called the Devil and Satan, and to bind him a thousand Years; which done, he casts him into the bottomless pit, and there shuts him up, to the end he should deceive the Nations no more, the effect of which will be not onely a delivering of the Saints from outward persecution, but al-

Heb. 7.25
26.

The profit
of the
broad
Wall.

Satan
bound as
Deceiver
Persecu-
tor, and a
Temptor
to blasphem
y and
unbelief.

Rev. 20.

so 1, 2, 3.

so from being any more assailed with either wicked and erroneous Doctrine, or fierce and fiery darts from the Prince of Darkness, which now many of them are so much anoyed and afflicted with : now the Church will be free from those hellish suggestions to blaspheme, to despair, and the like, that her Members do yet most dreadfully and sadly meet with : for observe, this old Tempter is said to be tied up, or to be cast into the bottomless Pit, first, as he is a *Dragon*, under which name he goeth in this Book, in his persecuting the Church, *Rev. 12*. Secondly, he is said to be shut up, as he goeth under the name of a *Serpent*, under which name he went when he fomented his devillish and damning seducing Doctrine to our first Parents ; the which the Spirit expressly seems to relate unto , and therefore calls him *that OLD Serpent ; that OLD Serpent* that deceived us at the first, *Gen. 3. 1, 2, 3, 4, 5*. Thirdly, he is said to be shut up also, as he goeth under the name of the *Devil and Satan*, under which Name he goeth commonly in the New-Testament , when he provoketh and stirreth up our lusts, and when he labours to drive us into all manner of un-

be-

belief, distrust, despair, and so consequently into murmurings and blasphemy against God, *Mat. 4. 1, 5, 8. Luk. 4. 2, 3, 5, 6. Act. 5. 1, 2, 3. Ephes. 6. 11. 2 Cor. 2, 7, 11.* Wherefore, I say, that at the day that this Wall is set up in all its glory, and when it performs every part and piece of its office to the full, *then shall Satan be bruised under our Feet indeed, and then shall Jerusalem be called, The joyous City, and her People, A Joy; for her former Sorrows shall be past and forgot.*

*Rom. 16.
20.
Rev. 21. 4*

If thou still objectest, But I have yet an evil heart, and therefore if I be not rid of that at that day (should I live till then) why though there should be no Devil to afflict me, I shall feel and meet with sorrow and trouble enough.

Object.

I answer thee: First, I dare not say that at this day thou shalt be in every sense without thy evil heart, in the midst of all this glory, tempted Soul: Yet I say thus much to thee;

Answer.

First, Where there is no Devil to tempt, though the Saints will yet be imperfect, and come short of a glorified state; yet they by his absence will be delivered from many dreadful vexing and burning hellish Darts, that will other-

The benefit of having Satan thus bound & tied up.

wife confound and afflict the Soul like Arrows, whose heads are poisoned: Christians have a great deal of ease, when God doth (even at this day) withhold the Devil for a season, (though yet they have their own lusts) over they have when the Devil and their own Lusts are suffered to meet and work together: yea, the Lord Jesus himself, who had no sin, yet in the Temptation was fearfully handled and afflicted with the Devil; though all the while, I say, he kept him at staves end, and did not suffer him in the least to annoy his Person; and therefore 'tis said that when he was in the Wilderness in the conflict, *the Angels came to minister to him*: at the time of his Agony also, in which Agony doubtless Satan had a very great hand to afflict him, you see his complaint, how that he was sore amazed, and exceeding sorrowful, even unto death, being so laden with heaviness and sorrow, that he was scarce able to stand or wag under the burden of it. Satan even from himself, besides the workings of our own Lusts, doth do us wonderful injury, and hits our Souls with many a fiery Dart, that we think comes either from our selves, or from Heaven,

and

Mark 1.
12, 13.

Col. 2. 14,
15.

Luk. 23.
44.

Mark 14.
33, 34.

and God himself ; but now by this Wall, this *broad Wall*, this sorrow will be cut off.

Secondly, Again, when Satan is thus tied up, we shall, together with this Mercy, receive such a plentiful pouring forth of the Holy Ghost, that though there will remain in us still the remainders of our Corruptions ; yet by the plentiful indwellings of the holy Ghost, and the Joy and Peace and heavenly sweetness thereof, these things shall lie like lean, withered, blasted things : the reason of that power and that strength that our Lusts have to this day in our hearts, it is because we are so lean and thin and weak in the things of God : strong Grace makes Corruptions weak, and strikes them thorow, laying them at the point of death, always gasping for life : thus it was with *Moses*, he had such Grace in his Soul, and such Communion with God, that though he had yet a Body of Sin within him, it was a rare thing for him to see his wretchedness ; that is, to see it pite, lively, and powerful in him : indeed God saith, *That upon the Land of his People shall come up Bryars and Thorns ;* *yea, upon all the Houses of Joy in the joy-*

Corruptions shall now also be greatly weakened

Numb. 11

14, 15.

ous City, because the Palaces shall be forsaken, the multitude of the City shall be left, the Forts and Towers shall be for Dens for ever, a Joy of wild Asses, a Pasture of Flocks; until the Spirit be poured on us from on high, and the Wilderness be a fruitful Field, &c. And then the Lord shall defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the House of David shall be as God, even as the Angel of the Lord before him: The Inhabitants shall not say, I am sick; the People that dwell therein, shall be forgiven their Iniquity.

Isa. 32. 13
14, 15.

Zec. 12. 8.

Isa. 33. 24

And he measured the Wall thereof, an hundred and forty and four Cubits, according to the measure of a man, that is, of the Angel.

† Job. 12.
48.

Job. 5. 27

According to the measure of a Man] The Man Christ Jesus: For the measure of this City, or the Golden Reed with which this City is thus measured, it is His †, his Word and Law of the New-Testament: All Judgment is committed into the hand of the Son; and God hath given him authority to execute Judgment also, because he is the Son of man.

— According

— According to the measure of a Man,
that is, of the Angel.

This Angel is one of the Seven that Rev. 21.9
had the seven last Plagues to execute upon the Man of Sin, and yet he saith, *the measure is according to the measure of a man*; the meaning is, That the City, the New Jerusalem, is to be builded according to the VVord of Christ; but yet by his VVord as it is in the hand of his Angels, that is, his Messengers and Servants; of which Servants, the chief will be those that are his Instruments to pour forth the seven Vials full of the seven last Plagues upon the Antichristian Harlot: For they, with their Plagues, will both destroy what standeth in implacable opposition, and will subject the rest, and bring them into a correspondency with the Word and Will of God (as I have shewed) Whence note, That they of his Servants that God shall use to pour forth his last and most dreadful Plagues upon the Whore, they are they that God will use to shew us the Pattern of this holy City: Or thus, They that can tell how to plague the Whore, they
can

can tell how to measure this City: *The righteous men, they shall judge them* (that is the Antichristian Harlot, with her wicked and adulterous Daughters) *after the manner of Adulteresses, and after the manner of Women that shed blood; because they are adultrous, and blood is in their hands, Ezek. 23. 45.*

Thus much touching the frame of this City, its Wall, Gates, and Foundations, with the measure of each: And now it remains that I speak of the Glory of them.

Verf. 18.

And the building of the Wall of it was of Jasper; and the City was pure Gold, like unto clear Glass.

The Glory of the Wall.

IN these words you have a discovery of the Glory both of the Wall and City it self; and that, as you see, under the notion of two choice Metaphors: the *Wall is Jasper*, the chief of Stones; and the *City is Gold*, the chief of Metals:

And

And the building of the Wall of it was of Jasper, and the City was pure Gold.

This *Jasper* is that Stone in the light of which this City is said to descend, as in the light of a Stone most precious: Now as there he saith she descended in the light of this Stone, so here he saith this Stone is the Wall thereof; *And the building of the Wall of it was of Jasper.*

This therefore confirmeth unto you what I said of the Wall before, to wit, That it was the Salvation of God through Christ: Wherefore learn this by the way, That this City shall not be at this day in her own keeping, but in the keeping of Jesus Christ; He with his Benefits doth compass her round, and by him alone she lieth down in safety: Wherefore it is from this Consideration that God doth say by the Mouth of the Prophet, *I will give them within my House and within my Walls, a place and a name better then that of Sons and of Daughters; I will give them an everlasting name that shall not be cut off, Isa. 56. 5.*

And the [building] of the Wall, &c.

By this word *building*, we are to understand

1 Cor. 1. 30

Heb. 11. 10

Heb. 3. 4.

derstand both the Materials of the Wall, the manner of their placing, and the Instruments that God will use for the setting up thereof : Now to speak properly, this Wall being the Lord Jesus Christ Himself in his precious Merits, Benefits and Offices, the Builder hereof must needs be God Himself ; for he it is that hath made this Christ for us a Safeguard and Defence , by making of him *our Wisdom, Righteousness, Sanctification, and Redemption*, by which he doth encompass us round on every side, and that at every moment, to deliver us from the Power and Destruction both of Sin, Death, the Devil, and Hell.

The building of the Wall.

But again, The building here spoken of, is a building of this Wall after the destruction of Antichrist, and so long after Christ was sent, and made these things in his own Person, to his beloved and blessed Church : Wherefore the building of this Wall that is here spoken of, it must be understood of the recovering again the purity of those Doctrines in which the Lord Jesus with all his Benefits is found and made ours, for our everlasting Defence and Safety : For we find that the King of *Babylon*, who was a Type of our

Anti-

Antichrist, when he came up against *Jerusalem*, the Type of our Primitive Church, he brake down their City, destroyed their Walls, rifled their Houses, and killed their Children ; whose steps, I say, our Antichrist follows to a hair, in treading down the Primitive Church, corrupting her Doctrines (which are her Safe-guard and VVall) also robbing and spoiling the Houses of God, and killing his Children with a thousand Calamities ; turning all the heavenly Frame and Order of Church-Government into an heap of Rubbish, and a confused Dunghil.

Psal. 74:
4,5,6,7.

Wherefore the building again of this Wall is to be understood of the recovering and setting and fastening the Doctrines of Christ, as afore, in which Doctrines he in all his Benefits is wrapped, and held fast forever : I say, a recovering of them, and setting him up again in his primitive and pure Glory, of being our Priest, Prophet and King, in his Church, and a giving unto these Offices their own proper length, breadth, height, and depth ; letting them rule in all their Force, Glory, and Majesty, and Authority, for then will be golden Days, and not till then ; then, I say, when the

Zec. 14.9
Rev. 11.
15.
Zech. 9.
7,8.

several

several Offices of the Lord Jesus do rule in their own nature and largeness of Authority both in the Church and in the VWorld.

Alas! This VVall is yet unbuilt, the Offices of the Lord Jesus do not yet shine in that purity, nor so stand in their proper places, as they shall do at the coming in of New *Jerusalem*: the VVall lies yet but as an heap of Rubbish; the Offices of the Lord Christ are to this day by many Preachers confounded, and removed to and fro, even like loose and rouling-stones; these Offices also are by others attributed to Antichrist, and his Children of Iniquity; but at this day the Nations shall know themselves to be but men, and the Doctrines of Christ shall be set again in their own places: Now shall every going into this City, and every going out thereof, stand where it ought; and now shall every Tower and Fortrefe on this VVall be placed as in the days of old; which Towers and Fortresses are the glorious Names and Attributes of the Father and Christ: for the Name of the Lord is a strong Tower, the Righteous flee into it, and are safe: and again, Thou hast been a shelter to me, and

Ezek. 28.
2, 3.
2 Thes. 2.
4.

The
Names
and At-
tributes
of the
Father
and Son,
the Tow-
ers of
this Wall.

a strong Tower from the Enemy: Wherefore now, I say, shall the Name of God, as *Lord of all*, and *Father of his Church*, with the Names of the Son, as *Head*, *Saviour*, and *King of kings*, be as the Bulwarks to this City, to which shall be added all the Promises, Consolations, Encouragements, &c. in the blessed Book of God, out of which this City continually shall suck the Milk and Nourishment of the unsearchable Grace of God to them; to all which shall be added many new pieces of Timber in the Wall (for so it was in the Type at the rebuilding of the City) by which new pieces, I gather, that the special Providence of God, and his Protection, shall be at this day so fastened in this Wall for the compleat delivering of this City both from Hell and Earth, that she shall stand in full force, safety, and peace, even till the Heavens and the Earth shall be no more. Now when this Wall is thus set up, even every Truth and Office of Christ, in his own true natural force, about this City; and when God in his special and most indelible affections shall engage himself even everlastingly to keep this City safe from all storms and tempests, and trouble and sorrow,

Song 1.10

1 Per. 2.1

1.2.

Neh. 2.8.

sorrow ; then shall these Citizens, as a sign of their Conquest both of Hell and the World, even set up their Banners on the several Towers of this Wall, and the Standards that belong to the Tribes thereof ; then, I say, *We shall rejoyce in thy Salvation, O Lord, and in thy Name will we set up our Banners*: And then shall the Inhabitants of the World both wondering and tremblingly say, *Who is this that looketh forth as the Morning, fair as the Sun, clear as the Moon, and terrible as an Army with Banners?* O the Names of God, of Christ, of his Offices, and the power of his Grace and Promises ! How will they shine ! In what Glory will they appear ! They will be even as a Wall of fire round about Jerusalem ; and will not be, as now, in the mind and thought of the People, as the White of an Egg in the Mouth, without taste ; but shall be and appear in their own Brightness, Sweetness, and Grace : For how great is his Goodness, and how great is his Beauty ! *Corn shall make the young Men chearful, & new Wine the Maids* : In that day shalt thou say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me : Behold God

The
Saints
shall set
up their
Banners
on these
Towers.
Psal. 20.
5.
Song. 6. 10

my Salvation: I will trust, and not be afraid; for the Lord JEHOVAH is my Strength, and my Song, he also is become my Salvation. Isa. 12. 1, 2.

For the Workmen, I am sure God is the principal, as I said before; but yet he will do it by instruments, thorow the guidance of his Spirit. The building of the Wall of old, was of God; but so, as that he did it by the hand of *Nehemiah*, and his Companions. I do observe in the compleating of the City *Jerusalem* of old, that there was first *Altar-work*, then *Temple-work*, and after that the building of the Wall, and compleating the City. *Altar-work*, I say, was the first which was treated, and on which there was offered according to the Law, and holy custom, viz. *Sacrifices and Offerings* both morn- and evening, as every day required;

for the foundation of the Temple was not yet laid, Ezra 3. 1, 2, 3, 4, 5, 6. These *Altar-work* were those also that afterward built the Temple; but yet by them was first of all repaired the Altar, to signifie that the first work that will be on foot at the beginning of the return of the Christians from out of Antichristian *Babylon*, it will be to finde out *Altar-work*, that is, the

Altar-work,
Temple-work,
and City-work.

What Altar-work is.

L

Priestly

140
The Holy City
Priestly Office of Christ, and to offer by Him, the Prayers and Supplications of the Church continually. Wherefore these Altar-men, or these men in their Altar-work, did figure-out for us our famous and holy Worthies, that before us have risen up in their place, and shook off those Reliques of Antichrist that intrenched upon the Priestly Office of our Lord and Saviour, even worthy *Wickliffe, Hus, Luther, Melancton, Calvin*, and the blessed Martyrs in *Q. Maries* dayes, &c. with the rest of their companions: these in their day were stout & valiant Champions for God, according to their light, and did upon the Altar of God, which is *Christ* our Lord, offer up many strong cries, with groans and tears, as every day required, for the compleat recovering of the Church of God; the benefit of whose Offering we have felt and enjoyed to this day; but by this the Foundation of the Temple was not yet laid.

Ezra 3.

1, 2, 3, 4,
5, 6.

What is
Temple-
work.

Now after these, arise another People not another with respect to Christianity but with respect to further light. These men, though they keep the continual Offerings upon the Altar, as the other did yet they are men also that are for Temple

ple-work, wherefore these begin to search out the Foundations of the Temple of God, that they may rear up the House, as well as build up the Altar : These be they that are for having the Church a select company of visible Believers, walking in the Faith and Holiness of the Gospel ; which Believers are for separating from the unconverted and open prophane, and for building up one another an holy Temple in the Lord, through the Spirit. I say, a Temple, or House, or Church, separate and distinct from that confused heap of rubbish and carnal Gospelers, that every where like Locusts and Maggots crawl up and down the Nations. These were figured forth by Zerubbabel, Joshua and all the people of the Land that are for working and labouring in this service of Temple-work. Hag. 1. 12. Hag. 2. 1, 2, 3, 5.

Act. 19. 9
Rom. 1. 7
2 Cor. 6.
14, 15, 16.
1 Cor. 12
13.
Act. 2. 40
Eph. 2. 21, 22.
1 Cor. 5
11, 12, 13

Again, As there is thus Altar-work, and Temple-work to be done by the Saints when they are coming out of spiritual Sodom and Egypt : So at the end of these, there will be City-work on foot also. Which City-work will chiefly consist in setting up the Wall and Gates for defence, and of building themselves

I. 2 Houses

- Isa. 65. 19 Houses or Mansions of rest and refreshment, after all their hard usage under the tyranny of the *Man of sin*, that *Son of Perdition*; which City-work wil be then compleated, when the Church of Christ hath obtained a compleat conquest and victory over the world, and hath got her enemies, and them that hate her, to lye at her feet, and to lick the dust of the soles thereof. For, as I have told you already, Temple-work, yea, when that is compleat in the work, yet there may be great havock made of the Church of Christ; at which time also, City-work may be trampled under the feet of the wicked and uncircumcised *Gentiles*; but when the City is builded, then *Zion* is become a strong hold, and about all her glory shall be a defence. Then she either draweth and allureth her adversaries to entreat her kindly, and to count it their honour to be under her protection (as did the *Gibeonites*) or else she breaks and bruises, and subjects them to her by her Power and Authority. The daughter of *Tyre* shall be there with a gift, and the rich among the People shall entreat thy favour.
- Isa. 60. 14
- Rev. 11. 1, 2, 3.
- Isa. 4. 5.
- Josh. 9.
- Psal. 45. 12. In the last dayes, saith the Prophet, it shall come to pass, that the Lord

House shall be established upon the tops of the Mountains, and shall be exalted above the Hills; and People shall flow unto it, and many Nations shall come and say, Come, and let us go up unto the Mountain of the Lord, and to the House of the God of Jacob, and and he will teach us of his wayes, and we will walk in his paths. For the Law shall go forth of Zion, and the Word of the Lord from Jerusalem. And ye shall judge among the People, and rebuke strong Nations afar off; and they shall beat their Swords into ploughshares, and their Spears into pruning hooks; (that force and power that they used formerly to destroy the Church of God, now they shall use it to do her service, even to break up the clods of the hearts of sinners, and to prune and dress the House of God and Vinyard of Jesus Christ) Nation shall not lift up a Sword against Nation, neither shall they learn war any more; (for the Word of the Kingdom of Peace shall bear sway) And thou, O Tower of the Flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first Dominion; the Kingdom shall come to the Daughter of Jerusalem, Mich.

4. 1, 2, 3, 4, 5, 6, 7, 8. This is City-work, and as to the Glory, Peace, and

Deliverance of the Church, it is the chiefest of all other, because it is not only most excellent for concourse and multitude, but, I say, for preservation and safety; and that not only to keep the Worshippers, if they keep their order, but to keep the Order and Worshippers both in order and continual safety, that they may be for ever in the purest order.

Neh. 4. 1, But now, though at the compleating of
2, 7, 8, 9, this Wall, and the building its Towers,
10, 11. when they are finished, there will be
& 6. v. 1 great peace; yet all the time that these
10 13. things are doing, before they be done,

Dan. 9. 25. let the work-men look for *opposition, taunts, underminers, and a thousand tricks for the hindrance of it; For the Street of the City shall be built, and the Wall, even in troublous times.*

And the building of the Wall of it, was of Jasper.

Of Jasper only; For as by *building* is shewed unto us the manner of the work, so by *Jasper* is shewed unto us the matter it self, the matter therefore must be (*Jasper*) Christ only, his Word, Offices, and glorious Brightness only; for indeed,
what

whatever the special Grace, Protection, and Providence of God will at this day be over this City, yet it shall be every whit of it according to Christ; that is, both of him, for him, and by him, as the Fruits and Effects of his Suffering, Bloodshed, and Merits: *Therefore, saith Isa. 53. 12* God, *I will divide him a Portion with the Great, and he shall divide the Spoil with the Strong, because he hath poured out his Soul unto death, and was numbred among the Transgressors.* O Holiness! How will it shine both in Kings and Nations, when God doth this!

And the City was pure Gold.

Having thus given us a discovery of *The Glo-*
the glory of the Wall, he now comes to *ry of the*
shew us the glory of the City that is with- *City.*
in the Wall: *The City* (saith he) *is Gold,*
it is *pure Gold*: This was figured out by *Exod. 25.*
the Golden Candlesticks belonging to *31. to 35*
the Tabernacle and Temple among the
Jews, which Candlesticks did then pre-
sent unto us the worth and use of the
Church of CHRIST; *The seven Can-*
dlesticks are the seven Churches, says the *Rev. 1. 20*
Lord Christ himself. Now the City here
L 4 spoken

spoken of, is the Church in her highest and greatest glory : Its state was also figured out by the Temple it self, whose Beams, Posts, Walls, Doors, and the like, were most famously covered over with Gold, 2Chron. 3. 5, 6, 7. It was also (though but leanly) represented to us by the golden state of old *Jerusalem* in the days of *Solomon* the King, in which state Gold was so plentiful in the midst thereof, that Silver was nothing counted of among the Citizens there, in those days, but was as common as the Stones in the Street of the City, 2 Chron. 9. 13, 14, 15, 16, 17, 18, 19, 20, 21, 27.

And the City was pure Gold.

I find by the search of the Scriptures, that there is divers sorts of Gold in the World ; there is *the Gold of the Land of Havillah*, *the Gold of Parvaim*, *the Gold of Ophir*, *the Gold of Sheba*, and *the Gold of Uphaz*, Gen. 2. 11. 2 Chron. 3. 6. Job 22. 24. Psal. 72. 15. Jer. 10. 9. Now seeing he saith the City is Gold, yet not distinguishing what Gold, or which, we may suppose in this place he means Gold of all these sorts : and indeed it is most agreeable

agreeable to this Text, thus to judge : for the Church at this day shall be made up of the twelve Tribes that are scattered abroad, and of the Gentile Nations both far and near ; who as they now lie, are, for ought I can learn, at as great a distance, and as remote from one another (not onely in knowledge and affections) but touching the places of their abode, as are the Golden Mines, out of which the Gold that I spake of before, is digged and fetch'd : Thus shall Gold, the Golden Saints of God, at this day be gathered out of the several Golden Mines of the World, and be brought to King Solomon the Son of David, our Lord Jesus, to *Jerusalem*, with which he will build him a Golden shining City, the Joy of all the World.

And the City was pure Gold.

Gold is the choice and chief of all Metals, both for worth, colour, and vertue ; wherefore when he saith, *The City is Gold* , you may conceive how rich and shining, and vertuous this City will be ; the Riches of the whole World will be here, the Beauty of the whole World will be

be here, and the Vertue of the whole World will be here; I mean spiritual Riches, Beauty, and Health; wherefore the rest of the World at this day will be but as a crushed bunch of Herbs in which is no Vertue; or like a Furnace full of Dross, out of which the Gold is taken; or like an old crazy and ruinous House, from which is departed all Health and Happiness; and indeed much like to this, is that saying of the Prophet, to wit, That at this day the whole circumference of the World that is without the Walls and Priviledges of this City, it shall be but like an old ruinous House, in which dwells nothing but *Cormorants, Bitterns, Owls, Ravens, Dragons, Satyrs, the Screech-Owl, the great Owl, the Vulture, and the like most doleful Birds*: All their Princes shall be nothing, saith the Prophet, and when they call their Nobles to the Kingdom, none shall be there: In their very Pallaces shall be *Thorns, and Nettles, and Brambles*; for all among them that are Princes and Nobles indeed, will have pack'd up, and be gon for *Jerusalem*: So that the World, I say, will be left empty, void, and stript both of Treasure, Beauty, and Health, at the day of *Jerusalem*

*Isa. 34. 10
to 17.*

Jerusalem building again: But O how melancholy a forlorn beauteless World will this be at this day! It will be onely the place of Dogs, Sorcerers, Whoremongers and Murderers, and whosoever loveth and maketh a lie; it will now be the very Emblem of Hell, as the Church at this day will be the Emblem of Heaven: wherefore as the Church (as I shewed you before) will be most fit for her putting on of Immortality and Incorruption; so the World will at this day be most fit to be swallowed up of the Lake and bottomless Gulf. All things that are good, and worth any thing, shall at this day be found onely in the City of God: *The Gold will be in Jerusalem.*

Rev. 22.

15.

Zech. 14.

14.

Rev. 18.

Again, In that this City is here called by the name of Gold, it is to shew us how great pains, and travel, and charge the Lord Christ hath been at, to get so great a Treasure together: Gold is fetched from a far Countrey, and that with great pains, charge, and difficulty: The Gold wherewith King Solomon made his drinking Vessels, it cost a three years Journey to obtain it: so the Saints also, those Golden Vessels wherewith is made this Golden City, they cost Christ a three

2 Chron. 9

12.

Luk. 22.

44.

Mat. 12.

40.

three days travel in the heart of the Earth, even sweatingly under the wrath of God, to obtain them, and thus to build this City with them.

Further ; In that he saith this City is *Gold*, he would have us to consider what the state of the Church was, before she came into this happy condition, to wit, an afflicted tempted and tried condition. *Gold*, as it comes from the Mine, it cometh commixed with its Dust and Ore ; wherefore the Goldsmith hath a burning Furnace, wherein he having put it, doth with the fire purge and take away the Dross and Dust from among the Metal it self ; into which Furnace he puts it once, twice, thrice, and again, to the end it may at length be thorowly cleansed and purified from its Dross : Now all this befalleth the People of God ; they are thrown into the burning fiery Furnace of Affliction and Temptation, and there they are tried, purged, and purified ; as the Lord also saith by the Prophet, *I will try them as Gold is tryed, and will refine them as Silver is refined ; yea, I will melt them and try them ; for how shall I do for the Daughter of my People ?* Isa. 31.9. Jer. 9.7. Zeck. 13.9.

Lastly,

Lastly, When he saith this *City is Gold*, he also thereby insinuates how invincible and unconquerable a Spirit the People of God are possessed with: Gold is a Metal so invincible and unconquerable, that no fire can consume it; it may burn it indeed, and melt it; the Dross indeed doth consume, and give way to the power of the fire, but the Gold remains, and holds its ground; yea, it gets ground even of the Furnace and Fire it self; for the more it is burned and melted, the more it recovers its colour, and the more it shakes off its Dross and Dishonour: Just thus it is with the People of God, and hath been so even from the beginning; *The more they oppressed them, the more they grew*, Exod. 1. 12. the truth of which will be proved with a witness when God comes to set up this *City Jerusalem*: his Church hath been now for many hundred years in the King of *Babylon's* Furnace; all which time she hath most gloriously endured and withstood the heat; and at last, when the fire hath done its worst against her, *Behold, there comes out a City of Gold*: A Type of which, was the state of the three Children, who though they were cast into the

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the Fire, bound, and in disgrace ; yet came out in the Liberty and Grace of the Son of God, *Dan. 3. 23, 24, 25, 26.* Wherefore let her be bold to say, even before she comes out of the Fire, *When I am tried, I shall come forth as Gold, Job 23. 10.*

And the City was [pure] Gold.

These words, *PURE Gold*, clear up what I said already : *Pure Gold*, or *Gold* upon which the fire hath done its work. The Church in the fire of Persecution is like *Esther* in the perfuming Chamber, but making fit for the presence of the King ; which fire, when it hath done its work, then she comes into his presence in cloathing all of Gold : *The Kings Daughter is all glorious within, her cloathing is of wrought Gold : and again, At thy right hand did stand the Queen in Gold of Ophir, Psal. 45. 9, 13.* Wherefore he means by *pure Gold*, Gold out of the Fire, Gold on which the fire of Persecution and Temptation hath done its full and compleat work.

And

And the City was pure Gold, like unto clear Glasß.

By *Glasß*, in this place, we are to understand the *Word of God*, as both *James* and *Paul* do testifie, *Jam.* 1. 23, 24, 25. *2Cor.* 3. 18. & *1 Cor.* 13. 12. By *clear glasß* then, we are to understand the *Word* in its own nature and purity, without the corruptions and traditions of men. Wherefore when he saith, this *Golden City was like unto clear Glasß*: it is as if he had said, she is *even* with the *Word* and *Law* of her *Goldsmith*, in all her matters. The *Word* is a *Golden Reed*, this *City* a *Golden City*; and that, a *Golden City*, taken out of the furnace of affliction, and therefore like to the *Golden Reed*. *And the City was pure Gold, like unto clear Glasß.*

Verf. 19, 20.

And the Foundations of the Wall were garnished with all manner of precious stones. The first Foundation was a Jasper, the second a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonyx, the sixth a Sardius, the seventh a Chrysolite,

Chrysolite, the eighth Beryl, the ninth Topaz, the tenth Chrysoprasus, the eleventh a Jacinct, the twelfth an Amethyst.

Thus having shewed us the Glory of the Wall, and of the City, he now comes to shew us the glory of the Foundations.

The glory of the Foundations.

The Foundations you know, I told you before, they are the twelve Apostles in their Doctrine, or the (primitive) Doctrine of the twelve Apostles of the Lamb.

Now the great business in this place will be to shew you the garnishing of these Foundations, and also the mystery and order of the lying of the Foundations, for their glory lyeth in both.

The Glory of the Foundations twofold.

As for the garnishing of these Foundations, it is, and will be at the day of *New Jerusalem*, twofold; and the first is with beautiful Gifts and Grace: Thus was the Apostles of old adorned, and thus shall their Doctrine again be garnished. I know that the Doctrine of the twelve hath been alwayes accompanied with goodly Gifts and Grace, from the first Churches quite down, that is, according to the measure of light they appeared in, and

and according to the dispensations of God in the times of Antichrist. But yet the glory that this Doctrine had in these latter dayes, I mean since the Apostacy, it was nothing in comparison of the glory and splendor that will be in them in the day when this City is builded and compleat ; Wherefore you find, that though all-along in Antichrist's reign, the Gospel of Grace hath shone, and given light to the Saints and People of God in all their travels and afflictions ; yet the shining of it at that day was much *The Gospel darkened by the smoak of* opposed and eclipsed by the smoak of the bottomless-pit : as he saith, *There arose a smoak out of the pit, as the smoak of a great furnace, and the Sun and the Air was* *Antichrist.* *darkened by reason of the smoak of the pit,* Rev. 9. 2. In which dayes, I say, abundance of the light, heat, and operation of the Gospel, was diminished and taken off, so that but little of the power or glory of it, hath been either felt, or seen from that time to this very day. This is that God spake of by the Prophet Amos, saying, *I will cause the Sun to go down at noon, and will darken the Earth in the clear day ; and I will turn your feasts into mourning, and all your songs into lamentation ;*

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and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. (All which he explaineth in the next words, for) Behold the dayes come, saith the Lord, that I will send a Famine in the Land, not a Famine of Bread, or of thirst for Water, but of hearing the Words of the Lord; and they shall wander from Sea to Sea, and from the North even to the East; they shall run to and fro to seek the Word of the Lord, and shall not find it. In those dayes Eli's sons were become Varlots. Indeed there was here and there a little child, like Samuel in his minority, that now and then would speak most goodly things. But the Word of the Lord was precious in those dayes, there was no open Vision. This is that which David in the Spirit of Prophecy complaineth of, saying, *They know not, neither will they understand; they walk on in darkness: all the Foundations of the Earth are out of course.* Thus in the dayes of the eclipsing of the glory of these Foundations: But now, behold, they recover their light, and put on, as of old, their former glory, & are again garnished as in the former dayes. Now will all the

Amos 9.
10, 11,
12.

1 Sam. 2.
12, 13,
14, 15.

& 3. 1.

Psal. 82.
5.

the Doctrines of the Gospel spangle and sparkle ; out of every Text will the Ministers of God make to issue exceedingly most precious and heavenly Fire ; for these Stones are indeed the *Stones of Fire*, Ezek. 28. and in them is contained that which ^{14, 16.} would set the whole World on a flame with love and delight in the things of God and another World, had but men the Spirit of Wisdom, and the Authority of God in their Ministry, as the Apostles and the primitive Christians had. Well, this Doctrine of the Twelve shall be again adorned with Gifts and Grace as in the days of old : by which it shall also be made to shine, and to cast forth its Golden Rayes before the Nations, to their Salvation. Behold, saith God, *I* Isa 54. *will lay thy Stones with fair Colours*, that ^{11.} is, thy Apostolical Doctrines shall again be garnished, as at the first ; Truth shall appear in its old and mature colours, and (as such) shall be imbraced, and lived and delighted in, both by *Jews* and *Gentiles*, as I have shewed.

But secondly, The Twelve Foundations that here you read of, they are the

† If you compare the stones you will find them (some of them) to differ in name, but know it is usual for one stone to go under 2 names; and besides, the Greek doth give many things other names than doth the Hebrew text.

† same with those twelve Stones that long before were set in the Breastplate of Judgment, in which were engraven the Names of the twelve Tribes of the children of *Israel*, the names of which Tribes did comprehend the whole body of the house of their fathers, *Exod. 28. 16, 17, 18, 20, 21, 29. Exod. 39. 14.* Now then, seeing these Twelve are the same with those on the Breastplate of Judgment; and seeing also, that those on the Breastplate did comprehend the whole of the twelve Tribes: I conclude that for these Foundations to be garnished with all manner of precious Stones, it is as much as to say, they shall be garnished with abundance of Converts; Multitudes, and that of all sorts both of *Jews* and *Gentiles*, *Moors*, *Tartars*, *Turks*, and those in the utmost parts of the World, shall now be entangled with the Light and Truth, with the Glory and Goodness of the Doctrine of the Twelve. And I the rather take it thus, 1. Because, as the Foundations themselves are said to be precious Stones: so also the Saints in general, they go under the same names too. As *Jeremiah* saith, *The precious Stones of the Sanctuary, are the precious Sons of Zion:* As

Converts
the garnishing of
the foundations.

Lam. 4.
1, 2, 3.

As *Jeremiah* saith, *The precious Stones of the Sanctuary, are the precious Sons of Zion:* As

Peter

Peter also saith, in alluding to the precious Stones of the Temple: The Saints, ^{1 Pet. 2. 5.} are lively, or living precious stones, built up a spiritual house, &c. and the foundations of the Wall were garnished with all ^{1 Chron. 29. 2.} manner of precious stones; That is, the Doctrine of the Twelve was garnished with all manner of precious souls; that is, converted by it, by which they become a glory and a garnishing to it.

2dly. I take it to be the conversion of the Precious Ones of God; because, that, thus to understand it, is most like the phrase of the Apostle Paul himself, saying, *What is our Hope, or Joy, or Crown of rejoycing? Are not even ye in the presence of our Lord Jesus Christ at his coming? Ye are our Glory and Joy.* ^{1 Thest. 2. 19, 20.} Mark; in the text he saith, The Foundations were garnished with all manner of precious Stones, and here those precious Stones, Paul accounts to be those that are converted by the Word: for, *what is our hope, or joy, or crown? are not even ye that have been converted by us? Ye are our Joy, ye are our Crown, ye are our Glory;* It is with you that we shall be crowned, adorned, and garnished in the presence of our Lord Jesus. Mark, John saith, They are

garnished, Paul saith, they are crowned. John saith, they are garnished with precious stones and Paul saith, they are crowned with the conversion of sinners. Thus therefore as God

Isa. 54.
11.

will lay these Stones with fair colours, so also he will lay these Foundations with Saphirs: that is, as he will beautifie the Doctrine of the Twelve with its former Glory, Sweetness and Authority: so he will crown and garnish it with the conversion of many sinners. The Elect are

Malac. 3.
14, 15, 16,
17.

the Jewels of God, and this is the day of his binding them up, even then when the Antichrist falls, and the Gospel breaks out in its primitive glory.

And the Foundations of the Wall were garnished with all manner of precious stones.

In these words, there is yet two things considerable:

First, That all who go to the adorning of these Foundations, they must be *precious Stones*, not a common stone shall here be owned: And indeed what should Pebbles do among the Pearls and the Diamonds of *New-Jerusalem*; or the stones of blackness and emptiness, among the Saints of Light! I tel you, that those which God doth reckon the adorning-stones,

stones, they are all, and every one, *precious stones*; they must be all *lively, glistering, and curious stones, though stones of divers colours*. Antichrist counts any thing sufficient enough to garnish her Apostles with, even the *empty stones of confusion*, the sinners that have no more grace in their souls than there is sap in a post that hath been this twenty years without either sap or water: But God will not count such for the beauty of his Word, nor for the garnishing and beautifying of the Doctrine of the Twelve: they are *garnished with PRECIOUS STONES*. 1 Per. 2: 5.
1 Chron. 29.2.
Isa. 34. 11.

Secondly, As he saith the Foundations are garnished with *precious stones* only; so he saith it is with *ALL MANNER of Precious Stones*: by which he would have us understand that all Saints have not the same degree either of precious grace, or gifts and vertue in them; there are some that excel, and differ from the rest, even as *one Star differeth from another in glory*. Some Saints, as they have both more grace, and also gifts than others; so too they are more laborious and painful in the work of God than their fellows, and therefore he saith, *ALL MANNER of Precious Stones*. 1 Cor. 14. 12.
Prov. 31. 29.
1 Cor. 15 10.41.

Vers. 20.

The first Foundation was a Jasper, the second a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonyx, the sixth Sardins, the seventh Chrysolite, &c.

Thus having shewed you the garnishing and beautifying of the twelve Foundations, he now comes to discover the Foundations themselves, with reference to their order of placing and lying.

Touching which order, he saith the first and bottom Foundation is a Jasper.

The Jasper does represent the Lord Christ upon several accounts.

I have hitherto said that this Jasper in both the two afore-mentioned places, both as to the Light of this City, and also of the Wall, it was Jesus Christ; Christ illuminating, and Christ defending: But here the Jasper is said to be one of the twelve Foundations, even one of those Foundations in which are writ the Names of the twelve Apostles of the Lamb, which one would think did put this Jasper now into another state, even to be a representation of one of the twelve Apostles, and not of the Lord and Saviour Jesus Christ himself: To which I shall yet

yet say, That the *Jasper* here in the order of the Foundations, is to be understood of Christ, as well as in the other two places in this Discourse ; I say it is yet to be understood of representing the Lord Jesus, though it also doth bear the name of one of the twelve Apostles of the Lamb : And in this very thing there is an infolding Mystery wrapped up, and inclosed.

For first, In that the Name of an Apostle is writ in this Stone, and yet that this *Jasper* should represent Christ, it sheweth unto us the agreement that is between the *Doctrine* of the *Apostles*, and Christ himself, to wit, That they are one and the very same ; and hence it is that the Apostle saith, *We preach Christ crucified* : Christ in all his Benefits is the very Marrow, Life and Sum of all their Teaching ; *Other Foundation can no man lay than that is laid, which is Jesus Christ.* I Cor. 1. 23, 24. I Cor. 3. 11.

Wherefore the *Doctrine* of the *Apostles* being Christ it self, no marvel though the Name of an Apostle be writ upon this *Jasper* ; and again, no marvel though this *Jasper* go yet under that Name that represents him.

Secondly, In that it is said the Names The 2d. of account.

of the Twelve are in these twelve Foundations, and yet that the first of them should be the *Jasper, Christ* ; It argueth also that whosoever receiveth the Doctrine of the Twelve, they must needs with that receive the Lord Christ himself : Receive the Doctrine of the Gospel, as it is held forth by the Twelve in the Word, and thou canst not miss of the Lord Jesus Christ himself ; he will be found in the bottom of their Doctrine : *Ye are builded upon the Foundation of the Apostles and Prophets, Christ Jesus himself being the chief Corner-stone*, Ephes. 2. 19, 20.

*The third
account.*

Thirdly, In that he saith in these twelve Stones are the Names of the twelve Apostles, and yet that the first should be the *Jasper, Christ* ; It argueth also that where-ever the Doctrine of the Twelve is preached, there is therewith the presence of Christ : the presence of his Spirit to teach and enlighten the ignorant and blind Hearts of the Unconverted ; the presence also of his Power, to overcome them, and to make them fall under the Glory and Truth of his heavenly Word : *Lo, saith he, I am with you always, even to the end of the World :*

And

And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following, Mat. 28. 19, 20. Mark 16. 20.

Fourthly, In that he saith the Names *The 4th* of the Twelve are in the Foundations, *account.* and yet that Christ should be one of the twelve himself; It sheweth to us the Union that is between Christ and his holy People: Mark, In the twelve Foundations are placed all, even all manner of precious Stones: again, In the Twelve is placed the *Jasper*, Christ; by which we may see the nearness that is between Christ and his whole Body: *I in them, and thou in me*, saith Christ, *that they may be made perfect in one*, John 17. 23. 1 Cor. 12. 12. Christ and his Saints make but one Temple, one Man; being but one Flesh, one Nature, &c.

Fifthly, In that this *Jasper* is said to *The 5th* be one of the Foundations, and that too *account.* the first and undermost; He sheweth farther, that Christ is the Foundation of them before God, that are the Foundation of him before men: The Twelve do bear up Christ before the World, as the twelve brazen Oxen did hold up the Molten Sea in the Temple; and Christ *1 Kin. 7.* doth

doth bear up the Twelve before his Father, as the high Priests did carry the twelve Stones on their Brest-plate of Judgment, when they went to make an Atonement for the Sins of the People into the Holiest.

Exod.28.
29.

*The sixth
account.*

Sixthly, It sheweth us further, That though the Apostles shall be adorned with the Conversion of those that they shall win to the Lord Christ; yet they will never be able to stand under that Glory and Honour, unless they are supported and upheld by Christ, as their Foundation. Sirs, As Christ is the Strength of his People in their Work for him in this World, so he must be their Strength by which they must stand under the Reward they shall have for their labour, when this World is ended : And hence it is, that the Prophet saith, *They shall hang upon him all the Glory of his Fathers House, the Off-spring and the Issue; all Vessels of small quantity, from the Vessels of Cups, even to the Vessels of Flagons; and again, He shall build the Temple of the Lord, and he shall bear the Glory,* Isa.22. 24. Zech.6.13. He shall bear the Glory of our Salvation from Sin, Preservation in the midst of all Temptations, and of
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our going to Glory ; also he shall bear the Glory of our labour in the Gospel, of our Gifts and Abilities, of making our Labour and Work effectual to the saving of Sinners, *that in all things he might have the preheminance*, Col. 1. 18.

Seventhly, In that the Foundations are twelve, and Christ the undermost of them ; It signifieth that all that are converted by the Twelve, as they shall be for the garnishing of the Twelve, so also both the Twelve, with all that they are garnished with, shall be for garnishing of Christ ; we shall stick like Pearls in the Crowns of the twelve Apostles, and they again with all their Glory shall stick in the Crown of Christ. And hence it is that you finde the four and twenty Elders, which four and twenty do (as I conceive) hold forth the Twelve both in the first and second *Jerusalem* ; I say, hence it is that you finde them take their Crowns from off their Heads, and cast them down before the Throne of God, and of the Lamb, crying, *Blessing, and Honour, and Glory, and Power be unto Him that sits upon the Throne, and to the Lamb*, for ever and ever.

The 7th account.

Rev. 4. 9, 10, 11.

Rev. 5. 12, 13, 14.

Lastly, One thing more of this goodly *Jasper*

The 8th account.

Jasper, and then to the rest; which thing is this, That Jasper that here you find to be the first in the twelve Foundations, even that Jasper you find to be last of all among the Stones in the * Brest-Plate of

*Exod.

28.20.

†Heb.12.

12.

Judgment: from whence you may note,

1. That Christ as he is to be the †Author or first of our Faith, so also he is to be the Finisher or last of our Faith. 2. That

*Heb.2.

10.

Isa.52.12

& 58.8.

Exc.1.

14. 19.

as he is to be the *Captain and Leader of his People, so he is to be the Rereward and Bringer-up of his People, *he is to go before them to lead them the way, and to come behind them to bring them all up.*

3. Again, forasmuch as he is said to be last before he is first; that is, last in *Exodus*, and after that, first in the *Revelations*; it may be to shew us, that Christ was first to be least, lowest and last, and then to be Greatest, Highest, and First. He first humbled himself to the death, even to the shamefull death of the Cross; and then was by God his Father exalted and placed above every name: As he also

Phil.2 6,

7,8,9,10,

11.

himself doth witness, saying, *Ought not Christ to have suffered these things, and to have entered into his Glory?* * Luke 24.

26.

The first Foundation was a Jasper, the second a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonyx, the sixth Sardius, the seventh Crysolite, the eighth Beryl, the ninth Topaz, &c.

Touching the Jasper, you see what I have said. Now all I have to say to the rest of them, it is in general these three things. *Touching the rest of the Foundations.*

First, ~~that~~ that the Foundations are all and every one of them *Precious Stones*, it signifieth that all the Doctrines of the New Jerusalem, will be only the precious Doctrine of the twelve Apostles; not common stuff, not raked out of the dunghills and muck-heaps of this world, and from among the toys of Antichrist, but spiritual, heavenly and glorious. He that hath his Word shall then speak it faithfully, *For what is the chaff to the Wheat, saith the Lord?* Jer. 23. 32.

Secondly in that they are called after the names of *Precious Stones*, it signifieth also, that at that day none shall be used or put into the Ministry but those that have received spiritual and heavenly Gifts

Gifts from above. 'Tis not every babbling fellow, not those that look for their abilities from the rudiments of the world, that then shall be of any value or account : He must be a costly Stone, a stone about which the Lord Jesus hath bestowed the cost of his heavenly Abilities, even he *whom the Lord Jesus shall appear unto for that very purpose, to make him a Minister* : He shall be a Minister, and none else at that day. The other shall be ashamed every one of his vision; yea, and shall in those dayes be so contemptible, that their Father and their Mother shall

Zech. 13.
3, 4, 5.

reprove them, and count them liars; yea, and shall be ready to run through, while they are prophesying in their rough garments to deceive.

Thirdly, In that these precious Stones are not all of one and the same nature, but every one of them several, and diverse one from another : It argueth that the Gifts of the Apostles, and so of the Ministers of the New Jerusalem, shall be † differing one from another in Glory and operation ; yet mark, as in these

† The differing nature and

operations of these stones, do hold forth the differences of administrations and operations that was and will ever be among the true and holy Ministers of the Lord Jesus.

Stones,

stones, so in every one of them shall be perfect Glory, according to the nature of God's working by his Spirit ; as the nature of the *Jasper* is perfect in his kind, and the nature of the *Saphir* is perfect in his. These Stones, some of them are of greater light and cleerness than others ; and so some of the Apostles are *cheifest*. Some of these Stones, again, they are of a more fiery & burning colour than others, they being bright also, but of a more mild brightness. Therefore some of the Ministry are called the *Sons of Thunder*, and others are stiled by the name of the *Sons of Consolation*. The gifts are differing being diverse, their administrations are differing , and the operations of them also are differing, though all these are from that one and the self same Spirit, working in every one severally as he pleases, 2 Cor. 11. 5. Rom. 12. 6. Mark 17. Act. 4. 36. 1 Cor. 12. 4, 5, 6. All these things will spangle in the New Jerusalem, and carry their full breadth and sway as in the dayes of old.

To conclude this, In that he here saith, That the Foundations of the Wall are these twelve Stones ; he doth it to shew that now also the former ministra-

tion that was in the Apostles days will be the same, and in full force again: For their gifts of Knowledge, Judgment and Authority, they are such as have to this day lain buried, as it were, with the Apostles themselves; but now they shall shew themselves again, even these Foundation-stones, Stones that are great Stones, Stones of ten Cubits, and Stones of eight Cubits, 1 Kings 7. 10. Thus much of the glory of the Foundations.

Ver. 21.

And the twelve Gates are twelve Pearls, every several Gate was of one Pearl; and the Street of the City was pure Gold, as it were transparent Glass.

Having thus shewed us the glory of this City, Wall, and Foundations, he now comes to shew us the glory of the Gates, and of the Street of the City.

And the twelve Gates are twelve Pearls.—

*The glory
of the
Gates.*

The Gates, I told you before, they signify Christ, both as he is the way to communion with the God of this City, and with the Inhabitants thereof, that for they

they may have a share in the Priviledges of the same. I told you also then, that though he tels us exactly of the measure both of City and Wall, yet he tells us nothing of the measure of these twelve Gates, and goings in thereat; and the reason is, because, Christ as he is the way to Grace, He is beyond all measure, both as to fulness and freeness, Ephes. 3. 8. And now again he puts us to the same plunge with the unfearchable riches of the Lord Christ; for who can count the worth of ~~a~~ Pearl as big as the Gates of a City? as indeed, when Christ himself doth speak of the Parable of the Pearl in the Field, he only telleth us that there is such a one, but never valueth the worth thereof, only he saith, a Pearl of great price, and so leaveth it, Mat. 13. 35, 36. Now when he saith that the Gates are Pearls, he thereby insinuates several things. As

First, To shew us how rich a Treasure Christ Jesus our Lord is, and will be to all those that by him shall enter in through the Gates into this City; *Riches* and Honour are with me, saith he, even *invaluable Riches and Righteousness.* My fruit (or the fruit of entering in by me)

Christ
a rich
Christ
to all that
enter here

it is better than Gold, and my revenues than choice Silver. I lead in the way of Righteousness, in the midst of the Paths of Judgment; That I may cause them that love me to inherit substance, and I will fill their treasures, Pro. 8. 18, 19, 20, 21. Ephes. 3. 8.

Christ is rich indeed, both in his Blood, Resurrection, Intercession, and all his Offices, together with his Relations, and all his Benefits; all which he bestoweth upon every one that receiveth him, and maketh them unspcakably wealthy.

*Christ is
beautiful
to all that
here do
enter.*

Secondly, The Pearl, as it is rich, and so worth much, so again it is beautiful and amiable, even to take the eyes of all beholders; it hath, I say, a very sweet and sparkling Light and Glory in it, enough to take the eye, and affect the heart of all those that look upon it: And thus is Christ to all that come to him, and by him to the Father, &c. *My Beloved, saith she, is white and ruddy, the chiefest of ten thousand; his mouth is most sweet, he is altogether lovely.*

*Cant. 5.
10. 16.*

The Mother of Harlots had some knowledge of the Beauty and Glory of this Stone, and knew that it had a very raking and

and drawing Glory in it ; and therefore she gets it for some time to adorn her self withal, *She was decked with Gold and precious Stones, and Pearls, and was therefore called the well-favoured Harlot,* Rev. 18. 4
Ezek. 16
17.
Nah. 3. 4. by which means she hath drawn into her lewdness the Kings and Kingdoms of the world ; who have in such sort been entangled with her Beauty, and with her Fornication, that they have been adulterated from God and their own Salvation : For indeed, she used this Pearl but for ~~them~~ them to drink of her Fornication, that they might drink, and spue, and fall and never rise more. But now when he saith, *the Gates are Pearl,* it is as if he had said, This Woman is stript of her beauty and delicate ornaments, the † Pearl is taken from her, † Rev. 18. 12, 22, 23 and is set in his right place, even to be for the Gates of *Jerusalem*. Wherefore it is to be expected, that many should be taken with the way of entrance into this beloved City, in the day that she shall be set up, and appear in her heavenly beauty. The glory of that City must needs be great, whose Wall is Jasper, Pro. 8. 35
& 3. 35.
1 Cor. 2. 8
Joh. 17. and Gates are Pearl. And 24.

And the twelve Gates are twelve Pearls.

*Christ only
can let
in souls
to the pri-
viledges
of his
Church.*

Not Pearls and other Precious stones commixed, but Pearl, only : To signifie that Christ only can let in souls into this City, that they may partake of the goodness and priviledges thereof. 'Tis not he and Saints together, neither is it all the Saints and Angels in Heaven without him, He alone *bath the Key of David; and that openeth, and no man shutteth; and that shutteth, and no man* ~~openeth~~ *shutteth*. Rev. 22. 22. & 3. 7.

*As none
can enter
in but by
Christ, so
none can
enter-in
but by
WHOLE
CHRIST.*

Secondly, As he saith, The several Gates are each of them Pearls : So he saith, that every several Gate was of One Pearl; of one entire Pearl. By which he would have us understand also, that as none can enter in but by Christ, so none can enter in but by whole Christ. Christ must be helpful to thee every way, or he will be helpful to thee no way; thou must enter in by every whit of Christ, or thou shalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for King and Prophet; nay thou shalt not have him in any one, if thou dost not take him in

every

every one of these. Wherefore the Prophet saith, *He shall build the Temple of the Lord* (that is, by his Prophetical Office) *and he shall sit and rule upon his Throne, and he shall be a Priest upon his Throne, and the counsel of peace shall be between them both,* Zech. 6. 12, 13.

And the Street of the City was pure Gold, as it were transparent Glass.

In these words there are four things to be enquired into.

First, What this Street is?

Secondly, Why he saith not [Streets] but [Street] as of one?

*Of the
Glory of
the street*

Thirdly, Why this Street is called by the term of *pure Gold*?

Fourthly, And why it should look like *transparent Glass*?

For the First, A Street ordinarily is the place of common concourse, and the place of continual open salutation, and taking acquaintance one of another; and as touching this Street, we are also to understand it of the open and common place, or way of Gods Worship in which Saints salute each other, and acquaint

themselves together; also here the World are converted, Saints built up and edified, &c. *Wisdom cryeth without, she uttereth her voice in the Streets*, saith Solomon, *she cryeth in the chief places of concourse, in the opening of the Gates: in the City she uttereth her words*; that is, in the publick and righteous Ordinances of the Lord Jesus, which he hath ordained in his Church, for men to travel and trade in, for the good and wholsome merchandize of Heaven, as the men of this world do for the things thereof, in the Streets and Open places of their Cities and places of priviledge.

Prov. 1.
20, 21.

What is
meant by
street.

Pro. 8. 1,
23.
and 9. 1,
2, 3.

Neh. 8.

Thus it was in the figure when the City *Jerusalem* was builded after the Captivity (as ours shall be at, and after the overthrow and downfal of Antichrist) for then it is said that the People, to hear the Law were gathered together in the Street, even in the *Water-Street*; there they heard the sence given, and there they were convinced of their wickedness: also there they received the knowledge of God's goodness to them, and there they received power to eat the fat and drink the sweet, to eat and drink and be merry, and to cast away sadness and fear.

Nehem.

Nehem. chap. 3. This by way of allegory is called *the way for the wayfaring men, even the way of holiness*, over which the unclean shall not in any wise pass: The way in which they learn to know God and themselves, and the way of newness of life, in which every one walks that entereth in by the Gates of New Jerusalem. And it is most sutable to the matter that went before, To understand the Street to be the way of God, the way of Holiness and Newness of life: because as it is natural for the Stranger, so soon as ever he is entered the Gates of a City, to have his feet in the Streets of the City; so it is natural for the sinner, so soon as ever he is entered into the Church by Christ, to have his feet treading in the way and paths of Holiness. Wherefore it is usual in the holy Scripture to call the transformation of the sinner from Satan to God, *a holy way*, and also to admonish him that is so transformed to walk in that way, saying, *Walk in the Faith, Love, Spirit, and newness of Life, and walk in the Truth, Wayes, Statutes and Judgments of God.*

The Gate.

Psal. 86.

11.

& 143. 8.

Ezra 11.

20.

Ezek. 37

24.

Gal. 5.

25.

Rom. 4.

12.

He that entereth not by these Gates into the City, he cannot walk in newness

of

Ephes. of life; but he that hath entered in by
 5.1,2. them, he cannot but walk in newness of
 2 Joh.4. life. The next thing then that a man
 Rom. 6. passeth into, when he is entered in to the
 4. *New Jerusalem, is to walk in the STREET*
thereof, the way of Holiness, even the
way in which men learn to fear God,
and to believe in, and love the Lord
Jesus, &c.

Why this Secondly, Now this Street or way of
street is Holiness, it is on purpose called, not
called not *many*, but *one*, to shew us the perfection
many, but of Light, Grace, Faith and ~~spiritual~~
one. Comfort that the Inhabitants of this Ci-
 Dan. 9. ty shall then enjoy. *Daniel* also calleth
 25. it *ONE Street*, to signifie the same thing:
 Wherefore from hence I gather that then
 all Saints shall walk (as before I have
 made appear) even in *one Street*, in *one*
 Way, and in *one Light*. It is Antichrist
 that hath brought in all those Crossings,
 By ~~Days~~, and odd Nooks that to this day
 many an honest heart doth greatly lose it
 self in; but at this day they shall be other-
 wise minded, that is, made all to savour
 one thing, and to walk *one way*, not bi-
 ting and devouring each other as now.
 And indeed, there is all reason it should
 be thus, for the Street it self is but *one*:
 There

There is *but ONE God, ONE Lord Jesus,* Eph. 4.
ONE Spirit, ONE Faith, ONE Baptism, 5, 6.
 even as we are also called in *ONE hope* A. 2. 24
our Calling: Now therefore when Saints & 32. 33.
 have the rubbish of Antichristian dark- Philip. 1.
 nesses and trumpery removed; then they 27.
 shall have, as they also had of old, but Rom. 15.
 one Heart, one Soul, one Judgment, one 6.
 Mind, and shall with one heart and mouth
 glorify God. The which also shall be
 prayed for of all the Saints, even of all
 that have received the pure language,
 before these things come to pass. They
 shall call upon the Name of the Lord with
 ONE Lip, to serve him with ONE Con-
 sent, Zeph. 3. 9. Oh! the heavenly, spi-
 ritual harmony that will be in the City
 of God in those days, † when the Trum- † 2 Chro.
 peters and Singers shall be as One, to 5. 13.
 make One Sound, then the House shall be 1 King.
 filled with a Cloud. 6. 30.
 Cant. 3.

Thirdly, When he saith, that the 10.
 Street of the City was pure Gold; he al- Why the
 ludes to the Floor in Solomons Temple, Street is
 which was overlaid with Gold; he alludes Gold,
 to Solomons Chariot also, whose bottom
 was paved with Love, and overlaid with
 Gold. By the Floor of the Temple we
 are to understand the way of Holiness;
 and

and by the Chariot of *Solomon*, the triumphant Glory of that way. Again, in that he saith this *Street is Gold*, he would have us to understand the worth and treasure that is laid up in the ways of God, and of a truly gracious heart. First, for the worth and treasure that is laid up in the ways of God, They beget *Light*, they change the heart, they lead from Death, the Devil and Hell, to Life, God and the Kingdom of Heaven; in them God walks, and those that walk there also are sure to meet with him. *Q. this way, It is the way which no Fowl knoweth, and which the Vultures eye hath not seen; it cannot be gotten for Gold, neither shall Silver be weighed for it; the Gold and the Crystal cannot equal it, and the exchange of it shall not be for Jewels of fine Gold. No mention shall be made of Coral, or of Pearls, for the price of Wisdom is above Rubies,* Job. 28. 7, 15, 16, 17, 18, 28. *All the ways of God they are pleasantness, and all his paths are Peace, and ought to be preferred before our necessary food.*

Again, As the Ways of God are thus rich, and so far above the *Gold* and *Rubies* of the world; so also is that sanctified and gracious heart, without which

Psal. 119.
130.
& 119.9.
Prov. 2.
Isa. 64.5.

Prov. 3.
17.

no man can walk in this *Golden Street*. It is not every Clown with his clumping dirty shoes that is admitted into Kings Privy-Chambers, and private Palaces: Neither doth, or will God at the day of New Jerusalem suffer any to trace about this *Golden Street*, but such as have *Golden feet*, and that beautified with goodly shoes. For, as for this Street, all that walk in it, they must be [*golden men*] with [*golden hearts*] and with Graces that are much more precious than Gold that perisheth.

Cant. 7. 1

1 Pet. 1.

7.
Rev. 3. 18

Further; In that he saith, this Street is *Gold, pure Gold*; he giveth us to understand also, what great delight and pleasure the Lord's People will take in his Ways and Ordinances in that day: There will not then be that backwardness to do good, and to receive God, as there is in these more dry & empty days of the Gospel. As Gold is pleasing to the covetous man and worldling, so shall the Ways of God be to the Saints and Godly at that day. Now we have strong Corruptions and weak Grace, but then we shall have strong Grace and weak, withered Corruptions. You that are spiritual, you know what an high and goodly

ly lifting up of heart one small gale of the good Spirit of God will make in your souls, how it will make your lusts to languish, and your souls to love, and take pleasure in the Lord that saves you. You know, I say, what a flame of love, and bowels, and compassion, and self-denial, and endeared affection to God and all Saints, it will beget in the soul. O! it is good to be here, saith the gracious heart. Well, and so thou shalt be alwayes, if thou live to see *New Jerusalem* settled in her own place. *Isa. 65. 17, 18, 19, 20, 21, 22, 23, 24.*

And the Street of the City was pure Gold, as it were transparant Glass.

What is
meant by
Glass.

Mark, a Street of Gold like Glass, a Street of Gold, as it were transparant Glass. By Glass here, as also in the eighteenth verse, we are to understand the word, *Jam. 1. 23, 24, 25.* Wherefore when he saith, *the Street, the Golden Street was like unto Glass;* he means, that the walking and carriage of the Saints at this day shall be like unto, or according to the Word, the Life of the Saints answering the Life of the Word, and Rule of the Lord Christ.

Again,

Again, in that he doth add to *Glass*, ^{The first Reason why transparent} the word *Transparent*, he would have us to understand thereby these two things.

First, That the walking and ways of Holiness of the Saints shall be more in the Power and Spirit of the Word than all along in the reign of Antichrist they have been. For transparent Glass, it is the most cleer and excellent Glass, and goeth as far beyond other sorts of Glass, as he that walks in the Spirit and Power of the Commandment, goes beyond him that only walks in the Letter and outward Word thereof. Alas, the Churches of Christ at their first assembling, will be like the coming together of *Ezekiels bones*, cloathed much with flesh and sinews, but greatly void of spirit and life, *Ezek. 37. 7, 8.* Wherefore the Spirit, Power, Holiness and Majesty that now will appear in the Church, it will greatly transcend and go beyond the Spirit, Power and Holiness that hath accompanied her in former days: *Then shall the Sun be ashamed, and the Moon confounded, when the Lord shall reign in Mount Zion, &c. Then shall the Sun be ashamed, Isa. 24.* that is, then shall that little light and understanding of the Word that hath been in

Rev. 8. 12
& 9. 2.

in the Church in the days when a third part of the glory of the Gospel was hid by the smoak of the Pit, be as it were laid aside, and be useless; every Saint shall be under the light of a Sun that shines *seven-fold brighter, even as the light of seven days.* We see it is so in some measure at this day; What Light, and with what clearness do the Saints in this day see the things pertaining to the Kingdom of God, beyond what the holy and goodly Martyrs and Saints did in the days that were before us, *Hus, Bily, Ridly, Hooper, Cranmer,* with their Brethren, if they were now in the world, would cry out & say, *Our light and knowledge of the Word of the Testament of Christ, was much inferior to the Light that at this day is broken-forth, and that will yet daily, in despite of Men and Devils, display its Rayes and Beams amongst the sons of men!* When the Children of Israel were to depart the Land of Egypt, the Lord made known himself to them, otherwise than ever he

† Exod. made known himself teither to *Abraham,*
6. 3. *Isaac, or Jacob* their fathers. *The Book also,*
Rev. 5th at the recovering the Church from under
and 6th Antichrist is to be unlocked and unsealed
chapters. gradually, first one Seal, and afterwards
another

another, and last of all the seventh, before which time the Book will never quite be opened, according to that of the Angel, *Go thy way, Daniel, for the words are closed up, and sealed until the time of the end*; in which time (which is the time of New Jerusalem) they shall be opened, and men shall consider it perfectly: Wherefore,

Secondly, It must needs be that the Church return to her old and primitive love: for what is the cause of the want of love to Christ, and one another now, but our want of light in the Things, Mysteries and Priviledges of the glorious Gospel of the Son of God? Wherefore this being come, then Love will reign, and have her perfect work among the Godly. Love is the very quintessence of all the Graces of the Gospel, and is as transparent to them; the greatest of these is Charity; it is the fulfilling of the Law, the Bond of Perfectness, and the most excellent Way: Wherefore the holy Ghost doth mean by this word *TRANSPARENT GLASS*, that the height of light, and the height of Love will be found in this City; all their things shall be done without confused smogk and

Dan. 12. 9
Jer. 30. 24.
Jer. 23. 20.

The second reason why Transparent Glass

1 Cor. 13. 13.
1 Cor. 12. 31.
Rom. 13. 10.
1 Cor. 16. 14.
Col. 3. 14

darkness, and also without spiritual pride and desire of vain glory : then shall they indeed do all their things in Charity, and in the feeling Bowels and Fellowship of the Gospel : *Then shall the Offerings of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former times, Mal.3.4.*

Alas! Though now, through Grace, the Saints of God have attained to more Light and Knowledge in the Mysteries of the Kingdom of God, than heretofore they had ; yet their Light is far inferior to that which will be, ~~when~~ *this City* is builded : Our spiritual Union and Fellowship in the very Bowels of the Grace and Gospel of the Lord Jesus Christ also is yet greatly defective. It is said that *no man was able to enter into the Temple* *Rev.15.8* *of God, until the seven plagues of the seven Angels were fulfilled :* but when the seven last Plagues are spent, and when all *Ezek.32.* the Adversaries of the Church, *which* *18, &c.* *caused terror in the Land of the Living,* shall be laid with the uncircumcised in the Pit, then look for Golden days, and not till then ; then shall this Golden Street be finished ; that is, then shall the Light, Faith, Love, and Holiness of the

the Gospel be walked in and embraced, in a transparent and transcending way: *He shall cause them that come of Jacob to take Root, Israel shall blossom and bud, and fill the face of the World with Fruit.* Isa. 27. 6.

Verf. 22.

And I saw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.

These words do, in my present Light, point at the end of the days of this *Jerusalem* here in this World; and in so doing, they signifie to us, that when she is builded, she shall stand and continue in this her glorious state afore-mentioned, even until that Glory be swallowed up of that which doth excel.

The time when this City shall have no Temple.

That they do point at the end of her day in this world, I do gather from these particulars:

First, Because they are the last words of the description of her Glory, (that is, these and the words ensuing, which is but one and the same continued speech) and it is easie to conclude that *John* in this description of this City, doth from first to last, even from the first appearing

of her as she cometh out of *Babylon*, till she be perfect in Glory, give us the relation of it : first, I say, shewing us her descending, then her building, and afterward the Glory of that building ; at the end of which also he sheweth to us with what Glory he will crown this Glory, even by swallowing of her up *with a far more exceeding and eternal weight of Glory*.

Secondly , Because in these words he doth absolutely cut off all and every whit of her outward and external Glory ; that is, as to outward Ordinances, and Temple-Worship, which yet was to be most famous for a long time in this new and goodly City ; which he verifies in the eleventh Chapter of this Prophecie, (which Chapter is a summary collecting of the Church in her Fall and Rise under Antichrist, which Church *there in her Rise*, is this City *here in her Glory in this World*) he tells us there, I say, that when *the Kingdoms of this World were become the Kingdoms of the Lord, and of his Christ, that THEN THE TEMPLE OF GOD WAS OPENED IN HEAVEN* ; that is, Temple-Worship under the Gospel recovered into its former and Primitive state and Purity, in which it was before
the

the coming in of the Man of Sin, *Rev. II. 15, 16, 17, 18, 19.* compared with *Rev. I. 5. 8.* which Temple he here utterly shutteth out, saying, *I saw no Temple therein*; in the room of which he setteth the presence of the Lord Jesus, and God his Father, making them to stand and be in the room of Temple and Gospel-Worship, in that manner as it is used while we here live in the Flesh: *For the Lord God Almighty, and the Lamb, are the Temple of it.* 'Tis true, the Lord God Almighty, *Zeck. II.* and the Lamb, are the Temple of this *16.* Church in her lowest condition, therefore much more when she is brought into the condition that she is in at her rebuilding; but yet, neither in her low estate, nor yet in her highest, is it proper to say, that so long as she is in this World, God will be a Temple to her, *in opposition to her Temple and Gospel-Worship*, in outward and New-Testament-Administrations: Wherefore when he saith, *He saw no Temple therein*, and that from this reason, *Because the Lord God Almighty, and the Lamb, are the Temple of it*; he must needs aim at a state to which the Church cannot attain until her Lord comes: *For 1 Cor. 13.* *then will that which is perfect be come, and 10.*

that which is in part be done away.

What
this ex-
cluded
Temple
signifies.

Now that the [Temple] in this place excluded, can signifie nothing else but the outward orderly way of Gods Worship, which the Saints ought with Conscience, in Faith, to be found in till their Lord comes: Consider,

First, That our New Testament doth use the word *Temple*, three general ways:

Rev. 11. I
2, 3.

1. For the outward Order and Worship or Discipline of the Gospel.

2. For the Body of Christ, which is his Church, &c.

3. And lastly, For the Lord God Almighty, and the Lamb, which here are said to be the Temple of this City.

Now then, when he saith, He saw NO Temple therein, he cannot exclude the Lord God Almighty, and the Lamb, for they are here said to be the Temple of it: Neither can he shut out the Church, which is the Body of Christ, for that is the City it self; yea, and the Church shall be Gods Temple, and God and Christ the Temple of the Church for ever and ever: He must therefore by this word [no Temple] exclude onely the outward Way of Gospel-Worship, in which

which the Saints in the times of the New Testament, both meet and edifie each other ; and also meet their God, and are blessed and refreshed by him.

Again, That this outward Gospel-Worship should be laid aside while the Church is in this World, before her Lord doth come to be enjoyed by her, as touching his Personal Presence ; it looks too like *Ranting Opinions*, and contradiction to Scripture, for me to believe: *1 Cor. 11. 26.* for when He comes, but not till then, shall these things be laid aside.

Besides, That which yet confirms me more fully in this Opinion, is, Because herein this *New Jerusalem* doth most exactly answer the City and Temple, which was builded after the Captivity ; which City and Temple being once built, it stood till Christ our Lord did visit them in his own Personal coming the first time ; as the Prophets also said it should : *The Lord whom ye seek*, saith one, *shall suddenly come to his Temple ; even the Messenger of the Covenant, whom ye delight in, behold, he shall come*, saith the Lord of Hosts : And again, *I will shake all Nations , and the Desire of all Nations shall come ; and I will fill this House with*
O 4 *glory,*

glory, saith the Lord of Hosts: Wherefore the glory of this latter House shall be greater than that of the former, saith the Lord of Hosts: And I will give Peace in this place, saith the Lord of Hosts, Mal. 3. 1. Hag. 2. 6, 7, 8, 9.

Now observe, That from the time of the building of the second Temple, to the coming of Christ, the Worship of the Temple-Order was to be by all most devoutly and continually observed: but when the Lord Jesus was come, and had established his own more honourable and New-Testament-Dispensation, then all the former Temple-Worship fell to the ground, and became (with all the Instruments of Worship that thereunto belonged) null and void; yea, and it was a derogation to his Gospel to offer to uphold that former way of Worship, after he had by his own Personal Presence and Spirit, brought in that other Dispensation. All which, I say, will be answered by our second and New-Testament New Jerusalem: For as the old Jerusalem was builded after the Jews were come out of literal Babylon, so is our New Jerusalem builded after our coming out of the Antichristian Oppression of spiri-

Spiritual Babylon: again, As that City did after she was builded, continue, and retain her Temple-Worship, until the Personal appearing of Christ the first time; so *New Jerusalem* shall retain and hold her outward *New-Testament-Worship* till He comes in Person the second time: After all which, as the second Temple was swallowed up of a more heavenly and spiritual Dispensation, by the Personal Presence of Christ; so shall also the *New Jerusalem* Temple-Worship be swallowed up by the glory of the appearing of the Person of Christ the second time; as *Paul* saith, for he speaks in the Person of Christ, *Till I come, give attendance to reading, to exhortation, to Doctrine, &c.* 1 Tim. 4. 13.

Thus then, when this holy City doth once again appear upon the stage, and in her own situation, and when she hath bin shewed in the Attire of a Queen before the face of all Nations, and their Kings; and when she hath by the Glory of the Light of her New-Testament-Temple, gathered, as with a Net, the number of Gods Elect; then she is taken into her Husbands Privy-Chamber, where she and he alone shall be in that blessed Fellowship

Fellowship and Communion that shall not again be once eclipsed, or in the least interrupted to Eternity.

Thus have I shewed you my present Light into this portion of the holy Scripture ; if any can give me further, I hope I shall not refuse it : but as yet, methinks this should be the genuine sence of this place, and is the very track of *John* himself : For after he had seen the *Wall* for present Safety, the *Foundations* for Continuation, the *Gates* for Entrance, and the like ; then he comes to tell us of the Glory of all, and of the Street it self at last ; which indeed is the last and end of all the Order of God, and to continue till an end be put to it by Mortality's being swallowed up of Life : As is yet more fully shewed you in the next Verse of this description.

Verſ. 23.

And the City had no need of the Sun, nor of the Moon to shine in it : for the Glory of God did lighten it, and the Lamb is the Light thereof.

And the City had no need of the Sun]
That is, after Temple-Worship is over :
this

this Verse is added therefore for further clearing up and illustrating of that which he said before : there he tells us this City had *no Temple*, and here he tells us she needed neither *the light of the Sun or Moon* : there he said, *The Lord God Almighty, and the Lamb, is the Temple of it* ; and here he saith, *They are the Light thereof* : The substance of which, in the language of the Holy Ghost, is this, The reason why Temple-Worship is now gone and over, it is because there is now no need in this City of the Light of the Sun and the Moon ; and the reason why she hath now no need of them, is, because the Lord God Almighty, and the Lamb, are to it instead of both Temple and Light : *For the Lord God Almighty, and the Lamb, are the Temple of it : For the Glory of God did lighten it, and the Lamb is the Light thereof* : Whereby we may note, That though the Light in which she descended (being the purity of Temple-Worship) was glorious, yet this City shall, when she is once builded, so advance from Glory to Glory, that at the last she shall be more happy without the help of that Light, without which she had been for ever unbuilded, then she was
by

by it in the midst of the Fulness of it.

And the City had no need of the Sun, &c.

The word *Sun* is in Scripture taken divers ways ; sometimes for the true and natural *Sun* in the Firmament ; sometimes again for Persecution, and the rage of the Enemy, &c. but I take *Sun* here not to be any of these, but for the good and pure Word of the Gospel of Christ, unfolded, opened, and explained by the Servants of Christ ; which *Sun* is the same that before you find to be darkened by the Antichristian Fog and Mist, which was darkened, I say, even to a third part of it. This *Sun*, or Word of the Gospel, *Paul* saith it is shadowed forth even by that which shineth in the Firmament of Heaven, because as that by its light and shining, giveth to those that have Eyes, to see the Glory and Excellency of this World ; so by the shining and light of the Gospel, is given the light of the knowledge of the Glory of God in the face of *Jesus Christ*, and a view of the Excellency of the things of the World to come. Now, I say, though while the Church is in this World, and on this side the state

of

of Glory, she cannot live and flourish without the shining of this Sun (but would be lifeless and lightless, and without all heat and comfort (*For it is the entrance of the Law that giveth light here, Psal. 19. 7 and that lightneth the Eyes, making wise the simple*) yet at the day of the coming of her Lord in Person, she shall see far more clearly without the thus shining of this Sun, than ever she did or could see with and by it. *And the City had no need of the Sun*: For when by the light of it, the whole Body of the Elect have found out the way to this City, and when they have also by this light accomplished and fulfilled all their Work; yea, when the Lord himself is come, and doth immediately communicate far more glorious light to this City without it, than ever he did by it; What need is there then of the light of this *Sun*? for that is to be of use but for the time present, even until the whole of the Body of the Lord Jesus is come to the perfect measure, even to the measure of the stature of the fulness of Christ: So then, when the Body of Christ is in every sence compleated in this life by the light of the Sunshine of his holy Gospel, what need of this Sun? And hence

8.

119. 130

Ephes. 4.
10, 11, 12.

hence it is that the Word of the Gospel
 2 Cor. 5. is called, *The Word of Reconciliation*, the
 19. *Word of Faith*, and the *Words of this Life*.
 Rom. 10. 8
 A. 5. 20 Wherefore, I say, it ceaseth when there is
 no more to be reconciled, and when
 Faith in all is perfected, and when this
 Life is put an end unto by the coming in
 of another: *For when that which is per-*
fect is come, then that which is in part shall
be done away, 1 Cor. 13. 8, 9, 10.

The Ministers of the Gospel are of
 use so long as there is either Elect to be
 converted, or any converted Soul to be
 perfected by that measure of Perfection
 that God hath appointed on this side
 Glory; but when this Work is done,
 their Ministry ceaseth: Wherefore,
 2 Kin. 4. though like the Widows Sons, they are
 1, 2, 3, 4, busie to borrow Vessels for the Oyl so
 5, 5. long as it is running, and emptying it
 self out of the great and principal Bar-
 rel; yet when it ceaseth, as it will do
 when there is no more Vessels to be
 found, then let them sit down as they,
 and receive of the Fruits of their labour;
 for the Reward of their Work is then
 onely to be enjoyed by them.

And the City had no need of the Sun, neither of the Moon to shine in it.

This word *Moon* also, as well as that *Josh. 10. 1* of the *Sun*, is to be taken divers ways in *Rev. 12. 1.* the Scriptures of Truth ; sometimes for *Psal. 121.* the natural one, sometimes for the *World* ^{6.} and *Persecutors*, &c. but *Moon* here, is to be taken for the Church of God, with reference to her Life, Conversation, Duties, and exemplary Behaviour, in which she is conversant on this side *Glo-*
ry ; according to that of the *Song*, *Who* *Song 6. 10*
is this that looketh forth as the Morning,
fair as the Sun, clear as the Moon, and ter-
rible as an Army with Banners ? When he saith then, that at this day there shall be no need of the shining light of the Moon, he means that this City at this day in the state she is in when she hath the Person of the Lamb in her, then she shall have no need of the growth of Christianity, for they shall be all perfect ; nor need of Mortification, for there shall be no Sin : they shall not need now, as in time past, to exhort and encourage one another to stick fast to the Promise, *2 Cor. 5. 4*
And that they shall be swallowed up of Life
 and

and open Vision : Here shall be no need either of Prayer, of Repentance, of Faith, or of good Works, as afore : *And the City had no need of the Sun, neither of the Moon to shine in it.*

Now, I say, the holy Ghost is pleased to bring in here the shining Vertues of the Church, under the notion of a shining Moon ; because as the Church herself is compared to the Moon, so her Vertues are as naturally compared to a shining Light ; as Christ saith, *Let your* *Mat. 5. 16* *light so shine ;* and again, *Let your loins* *Luk. 12.* *be girded, and your lights burning :* for indeed, while we are here that Church and Congregation of the Lord doth most shine, and most send forth the golden Rayes and pleasant Beams of Christianity ; that is, most in the exercise of the afore-mentioned Vertues : take away the Moon, and the night is doubtful ; or though the Moon be in the Firmament, if she hath lost her light, the night is not thereby made more comfortable : And thus, I say, it is first, with the World, where here there is no Church to shine, or where there is a Church that doth not *so shine* that others may see and be lighted : for while the day of time doth

*The Life
of the
Church
compared
to the
Light of
the Moon
upon a
double
account.*

doth last, even the World it self hath need of the shining of the Church; but at this day, this time will be no longer, because the Day of Eternity will break, and by that means cause the World that now is, even the World of the Ungodly, to cease to have a being here any longer. Therefore now no need of the Moon, or of the light thereof, to shine before that which is not.

Secondly, Again, as the Church is in her light before men, as the Moon is in her light in the night to the world; so as I said before, this City which is called, also, Heaven, she, even she, shall have no need of these things; for she shall be taken up in open Vision, and shall be compleatly delivered from all imperfection; she shall not need now the light of her Children to provoke her, and to stir her up to this or the other act of holiness, all shall be done, all shall be compleat, the Lord himself is come. Indeed while Christ is absent, as touching his Person, and while the work of God is not yet compleatly done in the Church, there will be need both of the light of Sun and Moon, but when the work is done, and he come, then these things

P

things

Prov. 4.
18.

things will be out of use. Thus *The path of the Just is as the shining light, which shineth more and more unto perfect day.*

For the Glory of God did lighten it, and the Lamb is the light thereof.

This is rendered as the reason, why at this day both the light of Sun and Moon are needless ; it is, because *the Glory of God did lighten it, and because the Lamb is the light thereof.* Now the Glory of God must be understood in this place, not of that Glory that doth attend the Church in this world, for that Glory doth attend the Church upon the account of her Purity of Worship, of Temple-Worship, and doth either abide on her, or withdraw it self, according to her exact observing the Rule, or declining from it, as I have shewed you in the * beginning of this discourse. But the Glory that here you read of, it is a Glory that supplieth this City without those Ordinances, yea, therefore, those Ordinances (as the Temple and the light of the Sun and Moon) do cease because of the Glory of this Glory that now is come into this City : *The City had no need of the Sun, neither of the Moon to shine in it.*

* See the
Exposition of the
11 vers.

(mark)

(mark) for the Glory of God did lighten it,
and the Lamb is the Light thereof.

Wherefore, I say, this Glory that now
he speaks of, it is the Glory that shall
possess this City at the end of her Glory
in this world; wherefore, as saith the ho-
ly Ghost by *Isaiah* the Prophet, from this
day forward, *The Sun shall be no more thy
light by day, neither for brightness shall the
Moon give light unto thee; but the Lord
shall be unto thee an everlasting Light, and
thy God thy Glory, Isa. 60. 19.*

For the Glory of God did lighten it, &c.

Thus it was at the finishing of the Ta-
bernacle in the Wilderness, and of the
temple at *Jerusalem*; both which were
inures in their finishing, of the finishing
of the state of the Church in this world:
and it is said of them, that in the day
when they in all things were accomplish-
ed according to the fashion that was re-
sumed before concerning their Order
of accomplishment, that then the Glo-
ry of God [so] appeared upon them, that *Exod. 4.*
neither *Moses* nor *Aaron* was able to enter *33, 34.*
to stand therein, because of the Cloud, *1 King. 8.*
of the Glory of the Lord that at that *9, 10, 11.*

The Holy City : Or,

time filled the House. Thus you see this City descends in one measure of Glory, and is consummate in another measure of Glory. The Glory of the Lord was upon the Mount *Sinai* while the pattern of the Tabernacle was giving: but it rested on the Tabernacle when the work thereof was finished; to signify, I say, that the Glory of God will rest in his Ordinances and in his Church by them, so long as Ordinances are in use: but when they are needless, then it will rest in the Church without them, and that more gloriously than ever it therein did rest by them.

For the Glory of God did lighten it, and the Lamb is the light thereof.

Mark; Though now there shall be no need of Temple, Sun or Moon: yet Christ the Lamb, or the Man who was offered in sacrifice for our Redemption, shall be of use and benefit; for, *the Glory of God did lighten it, and the Lamb is the light thereof.* Wherefore, all, that *we* (who are the saved) shall enjoy of Glory and Sweetness in another world, though we shall not enjoy it from God through Christ, by and in the Ordinances, yet *we* shall

shall enjoy it through Christ the Lamb, without them; *for the Lamb is the light of it.* By this word [*Lamb*] he would have us understand, that when we are in Glory, the blood, death and bloody conquest that the man Christ did get over our infernal enemies, will be of eternal use to us; because that benefit of Christ shall not only for ever be the Foundation of our eternal felicity, but the burden of our Song of Glory, in all our raptures among the Angels. It will be the *Blood, the Blood, the redeeming Blood of the Lamb.* *Blessing, glory, honour and power be to him that sits upon the Throne, and to the LAMB for ever and ever.* 'Tis he in whom will be found the seven Eyes, the seven Spirits of God, in whose light we shall see the heights and depths of those Springs and everlasting Fountains and Depths of Glory for ever; and indeed the conceit of the contrary is foolish. Is not Christ the Head, and we the Members? and do not the Members receive their whole light, guidance and wisdom from it? Is not he also the price, the ground and bottom of our Happiness, both in this world and that which is to come? And is it possible it should be for-

Rev. 9. 5.

& 5. 13.

Zec. 3 9.

Rev. 5. 6.

1 Sam. 25 gotten, or that, by it, our Joy, Light and
 29. Heaven should not be made the sweeter
 Col. 3. to all eternity. Our soul is now bound
 3, 4. up in him, as in a bundle of life; and
 when we come thither, he is still the
 Christ, our life; and it is by our being
 Joh. 17. where he is that we shall behold his Glo-
 24. ry, and our Glory, because he is glorifi-
 ed; *For the Glory of God did lighten it,
 and the Lamb is the light thereof.* As he
 said, *John 16. 22. Ye now therefore have
 Joh. 16. sorrow: but I will see you again, and your
 22. heart shall rejoyce, and your Joy no man
 taketh from you.*

Thus much of this City, her descend-
 ing, her fashion, her glory, and of her
 wading thorow glory, from glory to
 glory.

Vers. 24.

*And the Nations of them that are saved
 shall walk in the light of it; and the
 Kings of the Earth do bring their glory
 and honour to it.*

After this long and pleasant Descrip-
 tion of this Holy and New Jerusalem, the
 Holy Ghost now falleth upon a Relation
 of

of the People that shall be the Inhabitants of this City, and of their numerousness and quality.

And the Nations, &c.

The Nations of the world, both of the *Jews* and *Gentiles*.

Every one knoweth what the Nations are, wherefore I need not stay upon the explication of that, for, it doth in general include the multitude of the sinners of the world: Therefore when he saith, *the Nations shall walk in the light of this City*, it is as if he had said, that at this day, when she is here in her tranquility, the sinners and disobedient among the sons of men, shall by multitudes, and whole Kingdoms, come in and close with the Church and House of God. *These Spiders shall take hold with their hands, and be in Kings Palaces*, Prov. 30. 28.

Eph. 2.

1, 2, 3.

1 Cor. 6.

9, 10.

Tit. 3. 3.

And the Nations, &c.

For this word, *the Nations*, is a great word, and it comprehendeth much; mark, it doth not say a Nation, or some Nations, neither doth it say, few or small

How the Nations shall flock to New-Jerusalem.

Isa. 52. 15 small Nations, but indefinitely, *the Na-*
& 60. 22. tions, *Many Nations, Strong Nations, All*
& 2. 2. Nations, the Nations in general: only he
 ties them up with this limit, *the Nations of*
them that are [saved:] which yet is not so
 much spoken to clip off the *multitude* that
 we suppose may then be converted, as to
 shew us their qualifications and happi-
 ness: as he saith by the Prophet in ano-
Isa. 60. 21 ther place, *Thy Children shall be all holy,*
or righteous, and great shall be the peace of
thy Children. And the Nations of them
that are saved shall walk in the light of it.
 Surely the holy Ghost would never have
 spoken at such a rate as this, if he had not
 intended to shew us that at the day of
 the setting up of this *Jerusalem*, a great
 harvest of sinners shall be gathered by the
 Grace of the Gospel. But the truth is,
 the Scriptures go with open arms towards
 the latter end of the world, even as if
 they would grasp and compass about, al-
 most all People then upon the face of the
 whole Earth, with the Grace and Mercy
Isa. 11. 9. of God. *The Earth, saith God, shall be*
Hab. 2. 14 filled with the knowledge of the Glory of the
Lord, as the waters cover the Sea. As he
 saith, also, for the comfort of the Church
 in another place; *Behold, I have given*
the

thee upon the palms of my hands; thy Walls
~~are as a wall~~ before me. Thy Children
 shall make haste; thy Destroyers and those
 that made thee waste shall go forth of thee.
 Lift up thine eyes round about, behold all
 these gather themselves together to come un-
 to thee: as I live, saith the Lord, thou shalt
 surely cloath thee with them all as with an
 Ornament, and bind them on thee as a Bride
 doth. For thy waste and desolate places, and
 the land of thy destruction, shall even now be
 too narrow by reason of the Inhabitants, and
 they that swallowed thee up shall be far away.
 The Children which thou shalt have, after
 thou hast lost the other, shall say again in
 thine ears, The place is too strait for me, Isa. 49. 14
 give place that I may dwell. Then shalt 15, &c.
 thou say in thy heart, Who hath begotten me
 these, seeing I have lost my Children, and
 am desolate, a captive and removing to and
 fro? Who hath brought up these? Behold,
 I was left alone, these! where have they
 been? Thus the multitudes of the Na-
 tions shall at this day be converted to
 the Lord, and be made the Inhabitants
 of this Jerusalem; as he saith again, The
 Kingdoms of this world are become the
 Kingdoms of the Lord and of his Christ.
 And again, The Kingdom and Dominion,
 and

and the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him, Rev. 11. 15. Dan. 7. 26, 27.

Isa. 2. 1, 2. & 14. 4, 5, 6, &c. Psal. 102. 20, 21, 22. Rev. 11. 15. & 16. 17, &c. Deut. 32. 43. Isa. 60. 5.

And observe it, these Promises are to be fulfilled in the last days, at the time of the pouring forth of the last Vial, which is the time of the sounding of the last of the seven Trumpets; for then this City shall be builded, and Lucifer fallen from Heaven; then the Prisoners shall be set at liberty, and the People be gathered together, and the Kingdoms, to serve the Lord. Rejoyce, O ye Nations with his People, for he will avenge the blood of his Servants, and will render vengeance to his adversaries, and will be merciful to his Land, and to his People. Alas it is now towards the end of the world, and therefore now all is going, if the Lord steps not in with the riches of his Grace. Wherefore now at last before all be turned into fire and ashes, behold the Lord casts the net among the multitude of Fish, and the abundance of the Sea shall, without fail, be converted to Jerusalem. Though Satan and Antichrist have had their

their

their day in the world, & by their outrage
 we made fearful havock of the souls of
 sinners from time to time, yet now at
 length God will strike in for a share with
 them, and his Son shall divide the spoyle *Isa. 53. 12*
 with the Strong. Wherefore he now lets
 this City, puts the Glory of Heaven
 upon her, provides a New Heaven and *Isa. 66. 22*
 New Earth for her situation; drives
 theophanefs into the holes and dens of the *2 Pet. 3. 13.*
 earth: giveth Righteousness authority *Isa. 25. 7.*
 to reign in the world; and takes off the
 veil from all faces, that none may here-
 after be for ever beguiled by blindness
 and ignorance. Now shall they make *Neh. 8. 10, 12.*
 merry with the things of God; now shall
 they eat the fat and drink the sweet: For
 on this Mountain shall the Lord make a
 feast of fat things to all People, a feast of
 wine on the lees, of fat things full of mar-
 row, of Wine on the lees well refined;
Isa. 25. 6.

and the Nations of them that are saved
 shall walk in the light of it.

They shall walk in the light of it] That
 in the Light that is in it while it is in
 purity in this world, and in the Glo-
 ry

ry of it when it is in its perfection and immortality in another. Whence note by the way, that in the midst of all this Glory, or while the glorious light of the Gospel shall thus shine in the world, yet even then there will be some also that will not see and rejoyce in the Glory hereof: But as for those, whoever they are, they are excluded from a share in the blessed and goodly Priviledges of this City: *The Nations of them that are [SAVED] shall walk in the light of it.*

And the Kings of the Earth do bring their Glory and Honour to it.

By these words are great things held forth. He told us before that *the Nations of them that are saved shall walk in the light of it*; and here he tells us, that even their Kings also, *the Kings of the Earth do bring their Honour and Glory to it*. The people of the Nations they are but like to single-pence and half-pence, but their Kings like Gold Angels and Twenty-shilling-pieces. Wherefore when he saith, *that the Kings of the Earth do bring their Glory and Honour unto it*; It argueth, that the Gospel and the Grace

How the Kings of the Earth shall flock into New Jerusalem.

God, when it is displayed in its own nature, and seen in its own complexion, even then they that have most of the Honour and Glory of the World will yet stoop their Top-gallant unto it : *Because* Psal. 68.
thy Temple which is at Jerusalem, shall 29.
Kings bring Presents to thee. The Kings of Isa. 49.
Tarshish, & of the Isles, shall bring Presents 22, 23.
to thee: The Kings of Sheba and Seba shall Psal. 72.
offer gifts, yea, all Kings shall fall down before 10, 11, 12
him, and all Nations shall serve him. The Isa. 47.
Kings shall see and arise, and Princes shall 6, 7.
worship because of the Lord, &c. The Kings & 60. 1,
shall come to thy light, and Princes to the 2, 3, 4, 5.
brightness of thy rising. The Kings shall & 62. 2.
see thy righteousness, and all Kings thy Glo-
ry. Yea, that which hath not been told them Isa. 52.
shall they see, and that which they have not 15.
heard shall they consider. All the Kings of Psal. 138.
the Earth shall praise thee, O Lord, when 4, 5.
they hear the words of thy mouth; Yea,
they shall sing in the ways of the Lord; for
great is the Glory of the Lord. Thus we
see, that though in the first day of the
Gospel, the poor, the halt, the lame and
the blind are chief in the embracing of
the tenders of Grace, yet in the latter
day thereof, God will take hold of
Kings.

And

And the Kings of the Earth do bring their glory and honour to it.

2Chron. 2.11,12, 13,14,15. *To it] That is, to Jerusalem. Wherefore this City must be built before they all of them will fall in love with her.*

Ezra. 1. 1,2,3,4. & 6.1,2,3 & 7.21. *Indeed, I do conceive, that some of them will lay their hand to help forward the work of this City, as did Hiram with Salomon, and Darius, Cyrus & Artaxerxes with Ezra and Nehemiah, at the building and repairing the City, in the latter,*

Psal. 102 13,14,15. *in the days of old; But yet, I say, the great conquest of the Kings will be by the beauty and glory of this City, when she is builded. Thou shalt arise, O Lord, and have mercy upon Zion, for the time to favour her, yea, the set time is come: for thy Servants take pleasure in her stones, and favour the dust thereof: So the Heathen shall fear the Name of the Lord, and all Kings thy Glory. And indeed, before this City is set up, and established in her own place, most of the Kings and great ones of the Earth will be found employed and taken up in another work, than to fall in love with Mount Zion, and with the Hill thereof. They will be found in love with Mistress Babylon, the Mother of*

Harlots

Harlots, the Mistris of Witchcrafts, and Abominations of the Earth. They will, I say, be committing Fornication with her, and will be as the horns upon the heads of the Beast, to defend the riding Lady from the Gunshot that the Saints continually will be making at her by the force of the Word and Spirit of God. They will be shaking the sharp end of their weapons against the Son of God, continually labouring to keep him out of his Throne, and from having that rule in the Church, and in the World as becomes him who is the head of the body, and over all principality and power. *These shall make war with the Lamb*: but I say, it shall so come about, at the last, by the illuminating Grace of God, and by the faithful and patient enduring of the Saints, together with the glory that every where shall now be abiding on the Church and Congregation of Jesus, that they shall begin to receive *mans heart*, and shall consider *things that have not been told them*: wherefore at last they shall withdraw themselves from the love of this Mistris, and shall leave her to scrape for her self in the world, and shall come with repentance and

Rev. 17.
14.

and rejoycing to Zion; nay, not onely so, but to avenge the Quarrel of God, and the Vengeance of his Temple; and to recompence her also for the delusion and inchantments wherewith she hath entangled them: *They shall hate her, they shall make her desolate, and naked; they shall eat her flesh, and burn her with fire,* Rev. 17. 16. Now, Madam, what sayest thou! the Kings must come to Jerusalem. Jezebel, thy Chamber-companions will shortly, notwithstanding thy painted-face, cast thee down headlong out at the windows. Yea, they shall tread thee in pieces by the feet of their prancing-Horses, and with the wheels of their jumping Chariots. They shall shut up all bowels of compassion towards thee, and shall roar upon thee like the Sea, and upon thy fat ones like the waves thereof. Yea, when they begin, they will also make an end, and will leave thee so harborless and comfortless, that now there will be found for thee no gladness at all, no not so much as one Piper to play thee one Fig. The delicates that thy soul lusted after, thou shalt find them no more at all. Babylon the glory of Kingdoms, and the beauty of the Caldees excellency, shall be as when

2 King. 9.
30, 31,
32, 33.
Jer. 50.
41, 42.

Rev. 18.
12, 14,
22.

When God overthrow Sodom and Gomorrah.
 shall never be inhabited, neither shall it
 dwell in from generation to generation;
 neither shall the Arabian pitch Tent there,
 nor Shepherds make their folds there, but
 wild Beasts of the Desert shall lie there, and
 their houses shall be full of doleful Crea-
 tures. And the † Satyrs shall dance there,
 and the wild Beasts of the Islands shall cry in
 their desolate places, and Dragons in their
 pleasant Palaces; and her time is near to
 come, and her dayes shall not be prolonged,
 Isa. 13. 19, 20, 21, 22, 23. Thus wilt
 thou come down wonderfully. For in
 thee have they set light by father and
 mother; in the midst of thee have they
 dealt by oppression with the stranger: in
 thee have they vexed the fatherless and
 widow: in thee men carry tales to
 shed blood: in thee they eat upon the
 mountains, and in thee they commit
 wickedness. God hath smitten his hands at
 thy dishonest gain, and all the blood which
 hath been in the midst of thee; God will be
 avenged of thee, but will not meet thee as
 a man. You have cast lots for my People,
 saith God; you have given a Boy for a Har-
 lot, and a Girl for Wine, that you may drink:
 you have made havock of my young

† That is;
 the Hob-
 goblins,
 or Devils

Ezek. 22
 6, 7, 8, 9,
 10, &c.

Isa. 47. 1;
 2, 3.

Joel 3.
1,2,3,4.

Converts to satisfy your lusts; therefore, *What have you to do with me, O Tyre and Sidon, and all the Coasts of Palestina? will ye render me a recompence? and if ye recompence me swiftly and speedily, I will return your recompence upon your own head. I will throw it as dirt in your face again. And never talk of what thou wast once, for though thou wast full of wisdom and perfect in beauty, though thou hast been in Eden the Garden of God; yea, though every Precious Stone for some time was thy covering, and thou the very anointed Cherub that covereth, walking upon the Mountain of God, and in the midst of the Stones of fire; yet because (by reason of the multitude of thy Merchandize) thou hast sinned and art filled with violence, Therefore God will cast thee, a prophane, out of the Mountain of God, and wil destroy thee, O covering Cherub, from the midst of the Stones of fire; yea he will cast thee to the ground, and lay thee before Kings that they may behold thee: And all they that know thee among the People shall be astonished at thee: thou shalt be a terrour, and never shalt thou be any more.* Ezek. 28. 12, 13, 14, 15, 16, 17, 18, 19
And when thou art spoiled, what wilt thou

do? Though thou cloathest thy self with
crimson, though thou deckest thee with orna-
ments of Gold, though thou paintest thy
face with paintings, in vain shalt thou make
thy self fair, thy lovers will despise thee,
they will seek thy life, Jer. 4. 30.

And the Kings of the Earth do bring their
glory and their honour to it.

Mark, They do not only forsake the
crimson Harlot, neither do they con-
tent themselves with eating her flesh,
and burning her with fire, but they come
over, they come over to Jerusalem; they
are conquered by the Grace of Christ,
and Wisdom of the Son of God. They
shall make war with the Lamb, but the
Lamb shall overcome them; for he is King
of kings, and Lord of lords; and those that
are with him, are Called, and Chosen, and
Faithful. Now they shall all give way to Ezra
the Governor of the King of kings, 6. 7.
the Governor of the Jews, and shall with
gladness delight to see him rule his Spouse
with his own Law, Rules and Testament;
they shall play the pranks of Jeroboam no
longer, in making Calves to keep the
people from going up to Jerusalem to

worship. Now they shall count him also King of Nations, aswel as King of Saints; and he shall wear the Crowns, and they shall seek to him; *Rev. 19. 12. and 15. 5. Jer. 10. 7. Isa. 52. 15. 2 Chron. 9. 23.*

Vers. 25.

And the Gates of it shall not be shut at all by day, for there shall be no night there.

This is the effect of what you read before; namely, of the coming in of the Kings and Great ones of the Earth to this *Jerusalem*: For when the Whore is made desolate, and naked, and burned with fire, and when the Kings also that loved her, and that maintained her, are come in, and have closed with the Glory and Beauty of this City, then what need is there to shut the Gates? Alas, all the injuries that the Kings and Great Ones of the Earth have done to the Church and Spouse of Christ in these days of the New Testament, it hath been through the Instigation and Witchcraft of this *Mistress of Iniquity*. The Horseman hath lift up both the bright Sword, and the glittering Spear, against the Saints of God, by reason of the multitudes of the Whoredoms of

Nah. 3.
3, 4.

the wel-favoured Harlot, the Mistris of Witchcrafts, who selleth Nations thorow her Whordoms, and families thorow her Witchcrafts. Wherefore, I say, this Gentlewoman being laid in her grave, and all her fat ones gone down to the sides of the pit; these Kings will change their mind, and fall in love with the true and chaste Matron, and with Christ her Lord: Now when this is thus, this City must needs be safely inhabited as towns without walls, and as a place, neer to which there is neither Thief nor ravenous Beast.

Isa. 2. 4.
Jer. 33.
16.
Zec. 2. 4.
& 14. 11.

Persecutors, while they remain in their spirit of outrage against the Church and People of God, they are frequently in the Scripture compared to the venemous Dragons, fierce Lions, and ravenous Wolves; all which at this day, shall be driven out of the World: that is, so out, as never to molest the Church again, or to cause a Gate of this City to be shut, through fear against them; as he saith by the Prophet, *In the habitation of Dragons where each lay, shall be grass, with reeds and rushes. In the habitation of Dragons, that is, even in the places of Persecutors, where each lay, shall be food for the Flock of Christ.* The Dragon is

Jer. 51.
34, 37.

Isa. 35. 7.

a venemous beast, and poisoneth all where he lieth; he beats the Earth bare, and venoms it, that it will bear no grass: as do the Persecutors where they inhabit and lie. But behold, the dayes do come in which these Dragons shall be removed, and the ground where they lay, be made fruitful and flourish, so that even there shall be places for the flocks to lie down in; In the habitation of Dragons where each lay, shall be grass, with reeds and rushes. No Lion shall be there, nor any ravenous Beast shall be found thereon; but the Redeemed of the Lord shall walk there, and the ransomed of the Lord shall return and come to Zion with Songs, and everlasting Joy shall be upon their heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away: according to that of Moses, The Lord will give peace in his Land, and his People shall lie down, and none shall make them afraid: For he will rid the evil Beasts out of the Land, and the Sword shall not go through it more. And my People shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

Isa. 35. 9,
10.

Lev. 26.
6.

Isa. 32. 18

*And the Gates shall not be shut at all by day,
for there shall be no night there.*

This word *day*, we may understand two ways ; either for the day of bringing in to fill this City, or for the day of her perfection and fulness. Now if you take it with reference to the day in which her Converts are coming in (as indeed it ought) why then, the Gates shall not be shut at all. *Thy Gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought.* Isa. 60. 11

But again, This day of Grace, and of conversion of sinners, it must be looked upon, either as the Church is in captivity and persecution, or as she is out : now as she is in Captivity, so her longest day is usually accompanied with a black and doubtful night of Temptation and Affliction ; Wherefore this Day here being spoken of , it is the Day of Grace that she shall have even when she is absolutely delivered from the rage of the *Beast, False Prophet and Whore*. Wherefore he is not content to say, the

Gates shall not be shut at all *by day*, but adds withal, *for there shall be no night there*; as who should say, I know that commonly in the day of the Churches affliction, she is accompanied with nights aswell as days, but it shall not be so here.

Isa. 60. Thy Sun shall go no more down, neither shall
30. thy Moon withdraw it self; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Ezek. 28
& 29.

Wherefore, John considering this, doth quite exclude the night, saying, *There shall be no night there.* • Indeed, after this New Jerusalem hath had her Golden day in this world, I say, just towards the ending thereof, she will yet once again be beset with raging Gog and Magog, which enemies will after the long safety and tranquility of this City, through the instigation of the Devil, come upon the breadth of the Earth, and encamp about this holy City. But behold, in the midst of this intention to swallow her up, The Lord rains fire and brimstone from Heaven and destroys them all: So that Gog, I say though he may bring one only evening upon this Holy City, after her long peace and rest among the sons of men, yet he shall not bring one night upon her, no

caus

cause a Gate thereof to be shut for ever.
The Sun shall now stand still in the midst of Jos. 10.
Heaven, and this night shall be thus pre-
vented by this marvellous Judgment of
God ; as another Prophet saith, At even- Zech. 14,
ing-time it shall be light : that is, though 7.
their enemies will at last still make, thorow
their enmity, one only attempt to swal-
low up all in everlasting oblivion : yet
they themselves shall fall down dead
upon the Mountains of Israel, and be a
prey to this Jerusalem. Thus there will
be only day accompanying the Inhabi-
tants of this City : For there shall be no
night there.

Vers. 26.

And they shall bring the glory and honour
of the Nations to it.

This, as I said before, is to shew us
 how heartily and how unfeignedly, both
 the Nations and their Kings shall now
 come over to *New-Jerusalem*. They
 come hand in hand, not the People with-
 out their Prince, nor the Prince without
 his People ; though it will and must be
 so in the times of Persecution: But now,
 together *THEY* shall bring the glory and
 honour of the Nations to it.

Again,

Again, I told you before, that the *Jews* shall at this day be converted to the Christian Faith, and shal have a great Name, & much of Heaven upon them in this City. For indeed they are the first-born, the natural branches, and the like. Now when he saith, They shall bring the *glory and honour of the Nations to it*: I cannot think that by this should be understood only, or yet principally, the outward pomp and treasure of the world, but that rather by *honour and glory* we are here to understand the Heavenly Treasure and Glory that the Saints shall continually pour forth into one anothers bosoms in this City: in this City, I say, for at this day, as I have formerly shewed you, there will be found no Treasure any where but at *Jerusalem*; every Saint shall be here, every Grace shall be here, the precious Stones of the ~~Sanctuary~~, the precious Sons of *Sion* shall not then, as now, lie scattered, some in the World, and some in *Mistris Babylons* lap; neither shall any thing, pertaining to the Churches priviledges, be found in her at all for ever. There shall be heard no more at all in her any Harpers, Trumpeters, Pipers, or any other

ther heavenly Musick in her; neither shall there be any more the sound of a Milstone to grind us bread, nor the light of a Candle to guide us in the house, nor yet the Voice of the Bridegroom [Christ] nor of the Bride his Wife, to tempt or allure any that are seeking the Way of Life, to stay with her: all these things shall be brought to ^{2 Chron.} 36. 7.

Jerusalem. Christians, you must understand, that there is a time when all the Treasures of the Church are to be found in Babylon, as in the dayes of old; but at this day, when this City is built, not any of them shall be found there, but all shall be brought and delivered up to Jerusalem again, as was also foreshewn in ^{Ezr. 6. 1, 2, 3, 4, 5. and 7. 13, 14, 15, 16.} the Type; and all places shall be void of the Treasure of Heaven, but Jerusalem.

Wherefore by the Glory and Honour of the Nations in this place, I understand, That all the Treasures of the Church, and all the Graces that at this day lie scattered here and there, some in one place and some in another; they shall be found no where at that day but in this City, in the Church that walks according to rule. Now the Reasons why I take this honour and glory to be meant of these things, are,

First,

First, Because thus it was in the time of the building of *Jerusalem* after the Captivity; the Treasure of the *Jews*, which was become the Treasures of the Provinces of *Babylon*, was again restored and brought to *Jerusalem*, as you may see by the Scriptures now cited.

Ezek. 20
6, 25.

Cant. 4.
II.

Secondly, Because I find indeed, that *the milk and honey* of the Land of *Canaan* (which is in our Gospel-language the Gifts, Graces, and Treasures of the Church) it is called, *The Glory of all Lands*. Now, I say, seeing the milk and honey, which is the Comforts of the Church and her Treasure, is called, *the Glory of all Lands*: I take Glory and Honour in this place to signify the same thing also.

Thirdly, Because also I find, by comparing the Prophets, that the Christians Glory and Honour, lieth mostly, even principally in Heavenly and Spiritual things; as in Faith, Love, Experience of God, of Grace, of Christ, and Spiritual Life. I reade, that at the building of this City, the *Jews* and *Gentiles* shall meet together, and that at that day they shall mutually be partakers of each others glory. *The Gentiles shall milk out, and be*

delighted in the abundance of the Glory of ^{Isa. 66. 10}
the Jews: and the Glory of the Gentiles ^{11, 12, 13.}
shall be again extended unto the Jews, like a
mighty flowing stream: But I say, that this
Glory and Honour should consist in out-
ward things, or that the Glory that is
merely carnal, should be principally here
intended, I confess it grates too near
the ground for me to believe or rejoyce
in. Alas, I find that those souls that have
not now the tenth part of the Spirit and
Life of heavenly things, that shall then
be poured forth, I say, I find that these
are trampling on the World, and disdain
the thoughts of being taken with its Glo-
ry: Wherefore much less will it be e-
steemed in that day, when the Glory and
Goodness of God shall in that manner
break forth. Again, Can it be ima-
gined that the cheif of the Glory that
the Gentiles should bring to the Jews af-
ter a sixteen hundred years warming in
the bosome of Christ? I say is it imagi-
nable that the great Crop of all they have
reaped, should consist in a little outward
trumpery? or if it should, would it be a
suitable medicine in the least to pre-
sent to the eyes of a broken and wound-
ed People, as the Jews will be at that
day?

day ? or if the Glory that the *Gentiles* at that day shall suck from the *Jews* were such as this, would it at all be as life from the dead to them in a Gospel sence? The

Rom. 11. Church of the *Gentiles* shall be a wall to
13, 14, the *Jews* at their return, but such a wall
15. as will chiefly consist in spiritual and heavenly safeguard, & in outward because of

Cant. 8. that : *I am a Wall*, saith she, *and my breasts*
8, 9, 10. *are Towers*, on which the *Jews* will build upon her a *Palace of Silver*. But must this

Wall, I say, consist chiefly in outward Glory, in the Glory of earthly things ? or must this Silver-Palace be of that nature either ? no verily, but when God hath builded the City *Jerusalem*, and put his Church into such a state, that upon all her Glory shall be a defence of Heaven, then shall the *Jews*, by their coming into this City, build by their experience a Palace for spiritual and heavenly pleasure, to solace and comfort their brethren withal.

In a word then, by *Glory and Honour* in this place, we are chiefly to understand the spiritual and heavenly things of this

Psal. 61.

13.

Cant. 2.

14.

Isa. 27. 13

Antichrist have lain, some among the potsheards of the Earth, some again under the staves, some under this abuse and

some

some under that ; all which, shall be brought, by the souls that shall be converted, forthwith to this City the Church, where will be the Treasury of God, into which every one at that day shall throw in of their abundance ; but as for the glory of the world, the Saints shall be above it ; it shall be with them, as Silver and Wood was in the days of Solomon, 1 Kin. 10 : even as little worth as the stones in the ²¹ street in their account.

Vers. 27.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lambs Book of Life.

I am not yet convinced that the highest Church-state that ever was, or ever will be in this World, could possibly be all of them the Elect of God, but that there would get in among them some that had not saving Grace ; the same also I believe touching the state of this Jerusalem : But yet this I do believe again, that the right and Gospel-Pattern *That none be admitted into Church-Communion*

1 Cor. I. 1. Communion, but such who are visible Saints
 2 Cor. I. 1. by Calling; the substance of which these
 Eph. I. 12. words import, There shall not enter into it
 Phil. I. 1. any thing that [defileth] or that [worketh]
 abomination, or that [maketh a lye;] which
 words do principally strike at a People
 that appear to be loose, wicked, or ungod-
 ly; of which sort indeed, not one shall
 here at any time, no not in any wise, be
 admitted Entrance: for now shall all
 the Forms, and all the Ordinances,
 and all the forms of the Goings out of
 the Church of God, and the Comings in
 to it, be so exactly opened to these Peo-
 ple, and they so punctual and distinct in
 the observation of them, that it will not
 be possible that a Canaanite should be here
 for ever again found any more: This is the
 Law of the House, upon the top of the
 Mountains, the whole limit thereof shall be
 holy; behold, this is the Law of the
 House.

And as there shall at this day be none
 admitted here, but such as are in truth vi-
 sible Saints; so none must here continue
 but they that continue such: If any of
 those stones that are put in for building
 into the House of God, shall afterward
 have the Plague found on them; then

the Priest shall command that such stones be taken away, and cast into the unclean place that is without the City. And observe it, that Congregation on Earth that admits wholly of such Persons as are visible Saints by calling and Profession, (though possibly some of them, as in the case of Judas and Demas, may be known to God to be non-elect, yet) that Church is holy round about the limits thereof: Provided also, that if at any time after that the Plague appears, they orderly proceed to deal with them, (as here things will be done to a tittle, and a hairs breadth.) Now the reason why the Church may be said not to have some within her that are none elect, and yet be counted holy still, it is, because the Church is to judge of Persons by their Words and Lives; they know not the Heart absolutely: and therefore if in Word and Life a man be what he ought, he is to be accounted a visible Saint, and orderly ought to be received of the Church as such: So that I say, as I said before, these words of barring out Sinners out of the Church, they are not to be understood as if they intended that those should be debarred visible Communion, that in Word and Life

Lev. 14.
40.

Num. 19.
22.

Ephes. 5.
11.

Heb. 12. 15

2 Thes. 3.
6, 14.

1 Cor. 5. 6
11, 12, 13

appeared visible Saints, that are so judged by the Rules of Christs Testament; but that such should be from it shut out, that appeared visible Sinners: Those that are *Defilers, Workers of abomination, and Makers of Lies*, none of these shall enter.

But those that are written in the Lambs Book of Life.

These words explain the matter: Those, and those onely, shall enter here, that are found written in the *Lambs Book of Life*. Now by *Book of Life*, we are to understand two things in the Scriptures of Truth: First, Either the Book of Gods eternal Grace and Mercy through Christ, in which all the Elect are recorded for ever: Or, Secondly, That Book of Life in which the Lord Jesus hath all recorded that are visible Saints by calling; for, for both these there is a Book of Life. For the first of these, I judge these Scriptures do suit, *Luk. 10. 20. 2 Tim. 2. 19. Phil. 4. 3.* and for the second, these, with that in the Text, *Exod. 32. 32, 33. Rev. 22. 19.*

Now the Book of Life in this place
must

must not be so strictly taken as if it included those onely that were elect of God to eternal Life, but must be understood of that Book wherein is recorded the Rules and Bounds of visible Church-Communion ; and so all those that thorough the Gifts and Operations of special or common Grace, do fall within the compass of those Rules and Bounds. Thus it was in the Type, at the return out of Captivity, none were to be admitted entrance into the Church, but those that could shew their Priviledges by Genealogy, and the Records of the Church ; and to others it was said, That *they had neither Portion, nor Lot, nor Memorial in Jerusalem.* Ezra 2.
62, 63.
Nehem. 7.
64, 65. &
2. 20.

Now that by Book of Life in this place we are to understand that Book that hath in it the Bounds and Liberties of this City, and so every one that falleth without the compass of these Bounds and Priviledges visibly, Consider,

First, They that are visible matter for visible Church-Communion, they shall be found within this City, and yet there shall not enter any, *but those that are written in the Lambs Book of Life.*

Secondly, Now visible Church-Communion

munion doth not absolutely call for onely invisible Saints, neither can it: for if the Church was to joyn with none but those whom they knew to be the very Elect of God (as all invisible Saints are) then she must joyn with none at all; for it is not possible that any Church should be so infallible to judge in that manner of the Elect, as to discern them always, and altogether from the non-Elect, which cannot be an invisible Saint.

Thirdly, By *Book of Life* therefore, in this place, we are to understand, I say, that Book that hath written in it every visible Saint, whether they be Elect, or not; and so such a Book that is capable of receiving in a man at one time, and of blotting of him out again, as occasion doth require, at another: which thing is onely applicable to that Book that binds and looses on the account of a mans being a visible Saint, or a visible Apostate: which thing is onely applicable to the visible Rules of receiving or shutting out of visible Church-Communion: which Rules being the Rules of Christ's New-Testament, it is proper to call it the *Book of Life*; and is about the mat-

ter of going in or going out of this very City, so called : *If any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this Book.* O how happy is he who is not onely a visible, but also an invisible Saint! He, he shall not be blotted out of the Book of Gods eternal Grace and Mercy ; when others are liable to lose all here not onely in Heaven, but to be for ever blotted out of the Book that approveth of visible Believers also.

Fourthly. But again, to explain the matter yet more : In the visible Church there is not onely Sons but Servants, that is, not onely those that are truly Elect, but such as have received a Gift for the perfecting the Church under * Christ, in * his Service here in this World : Now, I the Servant for the time present hath his place in the Church as well as the Son, though not the place of a Son, but of a Servant, even a place of Service, of Preaching, Prophefying, administering the Ordinances that are given to the Church, and the like ; all which, a man that hath not Grace may do, and

Eph. 4. 9, that by the appointment of Christ ; thus
 10, 11, 12 was Judas, Demas, Hymeneus, Phyletus,
 1 Cor. 13 and others ; who sometimes were the
 1, 2, 3, 4. Servants of Christ in the Church, and
 Mat. 25. did minister for him to them ; yet them-
 14, 15, selves, notwithstanding, such as were
 16, 17, all that time strangers and aliens to the
 18. life, and power and saving operations
 of the justifying and preserving Grace of
 the Gospel : as he saith also by the Pro-
 phet *Isaiab*, *Strangers shall stand and feed*
 Isa. 61. 5. *your flocks, and the sons of aliens shall be*
your Plough-men, and your Vine-dressers.
 For verily Christ will give to those that
 have not his saving-grace, yet great
 knowledge and understanding in the
 Mysteries of the Kingdom of God, and
 will also make them for profit and ad-
 vantage in his Church, to feed their
 flocks, to plow up the fallow ground of
 their hearts, and to dress their tender
 Vines : Yet, I say, they themselves
 shall not be everlastingly saved, for they
 want his saving-grace. As Christ saith
 Joh. 8. *The servant abideth not in the house for*
 35. *ever, but the Son abideth for ever.* As he
 saith again in another Prophet, *If the*
Prince give a gift to any of his sons, the inheritance
thereof shall be his sons ; it shall

be their possession by inheritance: but if he give a gift of inheritance to one of his servants, then it shall be his to the year of Liberty; after it shall return to the Prince: 46. 16, but his inheritance shall be his sons for 17.

them. Some indeed have grace as well as gifts; now they that are such, the profit of their gifts shall be rewarded by virtue of their grace, but as for them that have only a gift, when the work of a gift is done, then they cease to be any longer of use in the Church, and therefore are forthwith shut out of the same, *but the Son abideth for ever*. Thus you see that as visible Church-communion doth not absolutely call for the Elect only, but admits, and that by the Book of Rules, all that are visible and open Saints by calling: so also the Lord Jesus himself doth and will use some in his Church as his Officers and Servants, that yet in a strict sence are neither his Sons nor Members; Who yet are within the bounds of that Book of Life that here he speaks of, as is evident, because with Christ's allowance they are admitted into communion with his Church, and by him also furnished with Gifts and Abilities to profit and edifie withal. Now

observe, such a one is admitted, though but a Servant, yet not by the Church, because but such a one. The Church receiveth no man upon the account of gifts alone, but upon the account of the appearance of Grace; as of Gospel-Repentance, of the Confession of Faith, and of a Conversation suitable to the same: All which a man that is not elect may have the notion of, yea, the † power though not the *saving Power*.

† Heb. 6.

4. 5.

5. Further, this which I have said about the visible Church-Communion, and so consequently about the Book of Life, it must needs be a Gospel-Truth; yea, a thing for Truth in this *New Jerusalem*: because, besides what hath been said, there will be found in this City, even at the coming of the Lord Jesus, (which coming of his will not be for some time after the building and setting of it up) I say, there will be then found among them *foolish Virgins*, and such who have not the saving-grace of God in their souls: But yet, 1. these very souls shall be counted by the Church; yea, by Christ himself, for *Virgins*; that is, such as had not defiled their Profession. 2. And will be such Virgins as have

have, and hold every one her Lamp, even as the Wise themselves. 3. Such Virgins as were, every one of them, gone forth from the pollutions of this evil-world. 4. And so such as continued visible Saints, even till the Bridegroom came, for then 'tis said in the margent, they cryed, *Our Lamps are going out.* *Matth.* These, I say, be those gifted people that 25. 1, 2, will have place in the Church, and so 3, 4, 5, place in the Book of Life here mention- 6, 7, 8, ed, which yet will (though they conti- 9. nue hid from the Church) be discovered in the day of the Lord to be such, as had only a gift, but not grace; and shall for their secret sins be cut off, and cast away, notwithstanding they were visible Saints all their dayes.

To conclude then; If the Scripture saith, that none that *defileth*, or that *worketh abomination*, or *maketh a lie*, shall enter into this holy City, which yet is but the Church on Earth; with what face can Defilers think and say, they shall possess a part among the Church which is in Heaven. Again, If many that have received gifts from God, and that may be serviceable in his House, shall yet be put out of doors at the coming of the Lord,

Lord, What will they do that have been, and yet continue both giftless and graceless, as visibly as the light that shineth? and that instead of being the Ploughmen and Vine-dressers of the Church, prove Thieves, Robbers, Persecutors, and the like! yea, if many that are within the bounds of that Book of Life that hath the Records and Rules of a rightly constituted visible Church, may yet perish, what will become of them that never were so much as written therein! must they not perish rather! *And who-*

Rev. 20 *soever were not found written in the Book*
16. of Life, was cast into the Lake of Fire.

Chap. 22. ver. 1.

And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.

HAVING thus shewed us this City, her Fashion, Glory, Inhabitants, and the like: he now comes to shew us her Provision and Maintenance, where-
 with

with she is kept in safety, life, peace and comfort, &c.

And he shewed me a pure River of Water of Life.

This Water of Life, is nothing else but the manifold Grace of God in Christ, let forth to the Inhabitants of this *Jerusalem*, wherewith she is watered and replenished, as the Earth with rain from Heaven, for the good of those that drink ~~thereof~~. For both the word *Water*, and that of *Life*, they are but metaphorical sayings, under which is held forth some better and more excellent thing. And indeed it is frequent with God in Scripture to speak of his Grace and Mercy under the notion of Waters, of a Fountain, a Sea, and the like; *Zech.* 13. 1, 2. *Mica* 7. 18, 19.

Now it is called *Water*,

First, Because no soul can be cleansed or effectually washed from its guilt and *Eph.* 1. 7. filth, but by the Grace of God. *I washed thee with water, yea I thoroughly washed away thy blood from thee, and thou becamest mine, Ezek.* 16. 8, 9.

Secondly, It is called *Water*, because
it

it also quencheth the spiritual thirst of them that by Faith do drink thereof : *I* Isa. 41. 18 *will give, saith Christ, to him that is a thirst of the Fountain of the Water of Life freely. And again, He that drinketh of the Water that I shall give him, shall never thirst, Rev. 2. 16. John 4. 14.*

Further, As it is called *Water*, so it is called the *Water OF LIFE*, and that upon a diverse account.

First, Because it is that which recovereth the soul that drinketh thereof, from the Death of Sin and the Curse of God, to a principle of Life and heavenly Blessing. *And it shall come to pass that everyone that liveth, that moveth whithersoever the waters shall come, shall live. Ezek. 47. 9.*

Secondly, It is called the *Water of Life* ; because, that from it comes all those heavenly and spiritual quicknings and revivings, that (like *Aqua-vitæ*) do fetch again, and chear up the soul that was sinking, and giving up the Ghost in this world. *There is a Rivir, the streams whereof make glad the City of God, Psal. 46. 4.*

Thirdly, It is called the *Water of Life*, because, it healeth the soul of all its spiritual

ritual infirmities and diseases, where-
with by the reason of the remainders of
sin, the creature is most sadly anoyed and
infected. - *And there shall be a great mul-
titude of Fish* (of men he means, *Mat.*
4. 19.) *because the waters shall come thi-
ther; for they* (the Fish) *shall be healed,
and every thing shall live whither the Wa-
ters come,* *Ezek. 47. 9.*

Fourthly and lastly ; It is called the
Water of Life, because that whosoever
doth effectually drink thereof, shall die no
more, *but the Water that Christ shall give*
him shall be in him a Well of water, springing
up in him to eternal life; wherefore he cal-
leth it in another place the *Living Water*,
because the quality and nature of it is to
beget, to encrease, to maintain, and pre-
serve life, *John 4. 10, 14.*

*And he shewed me a pure River of Water of
Life, clear as Crystal &c.*

Mark, It is *Water, Water of Life, pure
Water of Life, and clear as Crystal.* These
words, *pure* and *clear* and that *as Crystal*,
they are aded upon a double account.

First, To shew you that it is *Grace*
alone that saveth the sinner.

And

And secondly, To shew you, that at this day the Doctrine of this Grace will be by it self alone without the commixture of that dirt and trash that for a long time, even to this day, hath been thrown into it.

First, It sheweth us, that it is Grace alone that saveth the sinner, pure Grace, Grace that admits of nothing of ours to be in the least a helper in the matter of our happiness ; *we are justified freely by his Grace* through the redemption that is in Jesus Christ. As he saith by the Prophet, *I will pour [CLEAN] water upon you, and you shall be clean, and from all your Idols will [I] cleanse you. Not for your sakes do I this, saith the Lord. Be ye ashamed, and confounded for all your own evil ways, O House of Israel.* Ezek. 36. 25, 26, 27, 32, 33. It is clean water indeed, it is clear in the nature of it, clear in the gift of it, and clear in the working of it : It washeth freely, thoroughly and perfectly: *from all your Idols will I cleanse you,* Rev. 21. 6. Ezek. 16. 9. Ezek. 36. 25, 26.

Secondly, This word *pure, and clear as Crystal* : It also sheweth us that at the day of New Jerusalem the Doctrine of Grace shall be cleansed from all those
dirty

dirty and muddy inventions, that Sin, Satan and the Wisdom of this world hath thrown into this River, and into its goodly Crystal Streams; I say, at this day they shall not come near it, neither shall the rubbish they have already cast into it any more be there for ever. *I will destroy all the Beasts thereof* (the beastly men he means) *from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of Beasts trouble them. Then will I make their Waters deep, and cause their Rivers to run like Oyl, saith the Lord God, Ezek. 32. 13, 14.*

And he [shewed] me a pure River of Water of Life, clear as Crystal, &c.

In that he saith, he saw this River, he giveth us in a Mystery also to understand how openly and plainly this River shall in all its Crystal Streams and Currents be apprehended and seen by the Children of this City; for in this Vision he doth as it were represent in his Person the Children of New Jerusalem; as God said to Ezekiel in another case, *Thou shalt be their sign, and they shall do as thou hast done. So here, I SAW, saith* Ezek. 24
22, 27.
John,

John, *a pure River of Water of Life.* I am in this a signe to the House of the *Israel* of God, and to the Inhabitants of this City; they shall do as I have done, and shall also see as I have seen. As saith the Church and People of this City, *As we have heard, so have we SEEN, in the City of the Lord of Hosts.* And hence it is called an *OPEN Fountain*, because, it shall be no more shut up or kept close for ever.

Psal. 48. 8

Zec. 13.
1, 2.

And he shewed me a pure River of Water of Life, clear as Crystal [proceeding] out of the Throne of God.

This word, *proceeding*, hath also in it two things.

First, An implicit declaration, whither it goes. And,

Secondly, A discovery of its gradual exrention to those to whom it goes.

First, Touching to whom or whither it goes; it is let out both to the *Jews* and *Gentiles* indifferently; and so it never yet was, since the Foundations of the *Jewish* Church; for in the time of the old Testament it did run to the *Jews* in special, and in the times of the *New-Testament* hitherto,

hitherto, unto us the *Gentiles* in special. But now it shall in this manner be extended to sinners no longer ; not now to the *Jews* without the *Gentiles*, nor again, to them without the *Jews*, but equally, and alike to both, and on them both it shall work alike effectually : *It shall be at that day, saith the Prophet, that Living Waters shall go out from Jerusalem ; half of them towards the former Sea, and half of them towards the hinder Sea.* By Living Waters here, you are to understand the same with this in the Text ; by the former Sea, the People of the *Jews*, for they were Gods former People ; and by hinder Sea, the People of the *Gentiles*, for they are the younger Son : And because the whole World consisteth of these two people, therefore *Ezekiel* in his Vision puts them both together, calling them the *Fish of one great Sea*, to which this Water of Life shall run, and upon whose Fish it shall have alike operation, even to heal them, and make them live without respect either to this or that party.

It shall come to pass that the Fishers (that Ezek. 47
the Gospel Ministers) shall stand upon 10.
the River from En-gedi, even to Eneglaim,
they shall be a place to spread Nets, their Fish
shall

shall be according to their kinds, as the Fish of the great Sea, Exceeding many ; as another Prophet saith, The abundance of the Sea shall be converted to thee.

Isa. 60. 5.

Thus much touching whither this Water goes.

And now to come to the manner of the extention of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. First, it comes or goes so far, and then further, and afterwards further than that till at last it ascends to the height and uppermost degree that is allotted for its perfection : All which the Holy Ghost would have us gather out of this word, *proceedeth*, or that *John* saw this *Holy Water proceeding* : The which, the Prophet *Ezekiel* in a mystery unfoldeth to us saying, the first time he passed over the

Ezek. 47
3, 4, 5.

Water, *it was up but to his ancles ; the second time he passed through, it proceeded to his knees ; the third time to his loyns and last of all, became a River to swim in.*

First, It is but up to the ancles, that is, but shallow, and signifies that, first the soul is but a little child in God's things, such as the Apostle calls *Babes*, *Children, little Children.*

1 Joh. 2.
12.

Second

Secondly, Then from the *ankles* it proceeds to the *knees*, that is, somewhat higher then the ankles, and signifieth that the Christian groweth from a Child to a young and Strong-man, one that is now gotten deeper into the things of God, and that is able to tug with, and overcome ^{1 John 2: 13.} the wicked ones.

Thirdly, After this, it proceeds higher, even up to the loins; this signifies, that as Grace makes men Children of God, and his Young-men, so also it maketh them Father, and Ancients in his Church; it makes them grave, knowing, solid Guides, and Unfolders of the Myseries of the Kingdom; these are such as are instructed into the Kingdom of God, and that can bring out of their treasury things new and old.

Fourthly, It yet proceeds higher, even to be above the head, a River to swim in, and that such a River as can by no means be passed over. This signifieth our launching into Eternity; our being beyond heights, depths, lengths and breadths, the open Visions and Enjoyments of Grace. For there the Glorious Lord shall shew unto us a place of BROAD Rivers, and streams, wherein shall go no Gallie with

The Holy City : Or,

Oars, neither shall gallant Ships passe thereby, Isa. 33. 21. Thus we begin Children, and wade up to the ankles in the things of God, and being once in, it riseth and proceeds to come up to our knees, then to our loins, and last of all to be a River to swim in; a River so wide, so deep, and every way so large, that can in no wise be passed over.

And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.

Having thus spoken to the Water what it is, as also to whom it extends itself, and how it proceeds: He now comes to shew us from whence and from whom it doth come. *It proceeds, saith he, from the Throne of God and of the Lamb. Out of the Throne of God; this Throne of God it is in another place called the Mercy Seat, and Throne of Grace, from which, always, so now in a special manner his will issue forth of himself in the glory of the Gospel of the Grace of the Lord and Saviour Jesus Christ, to the Inhabitants of this City. When he saith therefore that it doth proceed out of the Throne of God, it is as if he had said, I saw, the*

Exod.
25.22.
Heb. 4.
16.

from

from the yearning bowels of the great God did flow continually the Living Streams of the everlasting Fountains of Grace, and that not only to, but in the midst of this City, wherewith her Inhabitants are continually watered and their Pastures kept always green and flourishing. *Ho everyone that thirsteth, Come ye to the Waters.* Isa. 55. 1.

Proceeding out of the Throne of God and of the Lamb.

In that this Water of Life is said to proceed not only out of the Throne of God, but also of the Lamb. It signifieth and holdeth forth unto us two special things.

First, That the Throne of God is also made the Throne of the Lord Jesus Christ, upon which he (as a reward of his Sufferings and Victory over Sin, Satan and all Evils) is set down, and upon which he sits and rules as Lord and Chief of all Worlds. He is set down on the right hand of Power, on the right hand of Majesty on high; as he saith, *To him that overcometh will I grant to sit down with me on my Throne, even as I overcame, and was set down with my Father upon his Throne.* Heb. 1. 2. & 10. 12. & 12. 2. Rev. 3. 21

This being thus, it signifieth that this City shall have her enjoyments of Life, Peace and Joy in the holy Ghost, by vertue of the Kingship of the Lord Jesus Christ, aswel as by the vertue of his Priestly and Prophetical Office. The Church doth in our dayes know a little what Joy, Peace and Life is to be enjoyed from Christ, even through that dark and glimmering sight that she hath of the Offices of Christ in a mist; but she feeleth not yet what Joy she shall have, and what Peace she shall enjoy when her Lord in all his Offices is manifest before her, and when he in the glory of them doth reign in the midst of this *Jerusalem*. There are none of the Offices of the Lord Jesus yet upon the *Throne in his Church on Earth*, though they be all upon the Throne in Heaven: O! but the day is coming that they shall be all upon the Throne in the Church on Earth, where they shall each of them in its full length, breadth, heighth and depth bear sway among his People, and before all men. *Then shall the Moon be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount-Zion, and in Jerusalem, and before his Antients gloriously, Isa. 24.*

O that thou wouldest rend the Heavens,
 that thou wouldest come down, that the
 Mountains might flow down at thy presence!
 O that the day were come that the smোক
 should go forth of the Temple of God,
 that men might enter into it, and there
 meet with God upon the Throne, and
 with Jesus in him upon the Throne in
 all his Offices. It will be thus, thou Zion,
 shortly, and great shall be the Peace of thy
 Children. Isa. 64. 1.

The second thing observable, is, That
 all Grace comes from out of the
 throne of God, so it also proceeds, or
 comes out of the Throne of the Lamb:
 that is, No Grace comes to any, but
 thorough the Victory and Conquest of the
 Lord Christ: *We are justified freely by his* Rom. 3.
Grace, through the Redemption that is in 24.
Christ Jesus: and again, We have Redem- Eph. 1. 7.
ption thorough his Blood, even the forgive-
ness of our Sins, according to the riches of
his Grace. By which we may gather,
 that when these things come to be in
 their own Purity among us; that is,
 when Grace runs clear without the dirt
 and mud of the Traditions of men com-
 mixed therewith, then will all that hold
 up false and erroneous Opinions, be wa-

shed away: for this River will not onely wash away the sins and filthiness of those that are truly gracious, but it will also destroy the Heretick and erronious Person; it will be to them at that day as the red Sea was to the *Egyptians* of old which Sea, though it was a Wall on this hand, and on that, to the Children of *Israel*, yet it destroyed the *Egyptians* that assayed to go thorow it, as *Israel* did. The reason also why we are at this day in such confusion in matters of Religion, is for want of the *clear and pure streams* of this River of Water of Life; all which will be mended when there is but one River to water this City, and that to be the pure River of the Water of Life, in all its streams as *clear as Crystal*; then shall all drink-in all things into one Spirit, and be watered with the same Dew of Heaven.

Thus much of the Water of Life that belongeth to this *Jerusalem*.

Vers. 2.

And in the midst of the Street of it, and on either side of the River was there the Tree of Life, which bare twelve manner of Fruits, and yeilded her Fruit every month; and the Leaves of the Tree were for the healing of the Nations.

This *Tree of Life* is the Lord Jesus Christ; and that he is here called a *Tree*, rather then by other of his Names, it is to shew us how fruitful and exceeding advantagious he in all his Benefits will be to the Inhabitants of this City: this is that Tree under whose Branches the Fowls of Heaven shall now most safely lodge, and finde relief from the hot and fainting Beams of the persecuting Sun of this world, as the Word doth there inform us.

Mat. 13.
31, 32.

Now before I come to speak to this Tree touching the manner of its Fruit, and its often bearing, with the efficaciousness of its Leaves, which here he saith doth heal the Nations; I will take notice of one or two general things that lie before me, from the standing of the Tree in the *midst of the street of this City*.

First,

First then, In that he saith this City hath a *Tree of Life* in it; He alludes to the Garden of *Eden*, the pleasant Paradise that God began the World withal; whereby he signifieth, that as the World began with a Paradise, so also it shall end with a Paradise, when Sin and Satan have done their worst: This New *Jerusalem* shall be the wind-up of the world, and in it shall stand the Tree of Life, as well as there stood one in the goodly Garden which was the beginning thereof. In which Paradise there shall be no Tree of Knowledge, or the Law of Works to bear sway, and to cause that the Sons of God shall be thrust out thence for their eating of its forbidden Fruits; no, the Tree of Life alone shall here bear sway, and rule; whose Fruit is only healthful, and the Leaves thereof for Medicine.

Now this *Tree of Life* being in the midst of this City, it signifieth that the Inhabitants of it shall be sweetly shadowed, refreshed and defended with its coolness, and also sweetly nourished and comforted with its dainties: And hence it is that the Scriptures do hold him forth in his benefits to his Church, under these

these very notions : *As the Apple-tree is among the Trees of the Wood, so is my Be-* Cant. 2.
loved among the Sons. I sate down under 3.
his shadow with great delight, and his fruit was sweet to my taste. Indeed the shadow of this Tree of Life, as always it is refreshing to the tempted and weary, so now it will be far more : They that dwell Hof. 14.
under his shadow, shall return ; they shall 5, 6, 7.
revive as the Corn, and grow as the Vine, and the scent thereof shall be as the Wine of Lebanon. Mark, 1. His shadow will make us return, that is, to our first Love ; to the dayes of our youth, to our young, fresh, tender, and flourishing Faith, Love and Self-denial, that we received in the dayes of our Espousals. 2. As it will make us return to these, so it will make us revive in these ; they shall return, and revive ; they shall revive as the Corn ; as the Corn doth when in the heat of Summer after long scorching, it is covered with cool Clouds, and watered with the bottles of Heaven. 3. As it shall make them return and revive, so it shall make them grow ; they shall grow as the Vine, that is, speedily, fruitfully, and spreadingly. 4. This is not all, but the smell of Saints in those dayes shall

shall be excellent, *They shall revive as the Corn, they shall grow as the Vine, and shall send forth their scent as the Wine of Lebanon.* This Tree is a Perfuming-Tree, and makes them also that abide under the shadow thereof, to smell as sweet-smelling Myrrh; it makes them smell as the Wine of thy Grace, O Lord, and as the fragrant Oyntments of Heaven. When the Spouse did but touch where her Lord had touched afore her, *it made her hands drop with Myrrh, and her fingers with sweet-smelling Myrrh.* O they will be green, savoury, reviving, flourishing, growing Christians, that shall walk the street of *New-Jerusalem!*

Hof. 14. 8 *I am, saith he, a green Fir-Tree, from me is thy Fruit found.*

But again; As he shall be thus profitable to his People for shadow and reviving; so he will be in the midst of the Street of it for food, for refreshing, and replenishing that way. *I sate down under his shadow with great delight, said she, and his fruit was sweet to my taste.* Ezekiel tells us, that this Tree is all Trees; *And on the bank of the River, on this side, and on that, were [all Trees] for meat.* Indeed Christ is all Trees; yea, there is more

Ezek. 47
12.

more to be found in him for the food of the Soul, than there can be on all Trees for the food of the Body. He is a Fir-tree for tallness, greenness and strength; He is an Olive for fatness, a Vine for sweetness and goodness; *for therewith is refreshed the heart both of God and man.* Hof. 14. 8. Rom. 11. 12. John 15. 1, 2. Cant. 2. 13. What shal I say? he is the Almond-tree, the Fig-tree, the Apple-tree, all Trees; The Tree of Life also in the midst of the Paradise of God.

To conclude. Seeing Christ is said to be in the midst of the Street of this City, it sheweth unto us with what, at all occasions, the actions of the Saints of this City shall be seasoned. The Street, you know I told you, is the Way of Holiness in this City; the place of Spiritual recreation and solace. Now in the very midst of this Street there stands this Tree, which being thus, it sheweth us how wonderfully Christ, as a Tree of Life, will be in all the words and deeds of the Inhabitants of this Jerusalem; they will walk in Christ, they will talk in Christ, they will do all they do in Christ; or rather Christ will be found in all their wayes, *even as the Tree of Life is found in the midst of the Street* of

Zech. 10. *of this City: they shall walk up and down*
 12. *in my Name, saith the Lord.*

Again, In that this Tree is said to stand in the midst of the Street, it sheweth unto us how common and free his benefits will now be also. The Plumbs, and Figs, and Grapes and Apples of this Tree, will be open to every Passenger; not a Boy nor a Girl that now shall play in thy Street, O *Jerusalem*, but shall eat of the Fruits of the Tree that stands in the midst of thee, as of common *things.

*Jer. 31.
 4, 5.

*And in the midst of the Street of it, and
 and [on either side] of the River was
 there the Tree of Life.*

As this Tree doth stand in the *midst* of the Street of this City, so it also standeth *one each side* of the River of the Water of Life, of which you have heard before. Now when he saith, *the Tree is on either side of the River*; whence by the way note yet again, That both the Water of Life, and also the Tree of Life, they are both to be enjoyed by the Inhabitants of this City in the way of Holiness; the Tree is in the midst of the Street, and the River runs *thorow* or between the very tables of the

the heart of this Tree of Life ; on either side of the ~~River~~ was there the Tree of Life. *Read*

Again, In that it is said that this Tree of Life is on either side of the River ; it argueth that they who come at any time at this River for water to quench their thirst, and to make them live, they must come to it by the Tree of Life, which is Christ. In more easie terms, read it thus; There is none can partake of the Grace of God but by the man Christ Jesus, Col. 2. which is this Tree of Life ; for this Tree, ^{3, 9.} John 1. this Christ, doth stand on either side of ^{16.} the River, to signifie that all Grace to us comes thorow his bloody Wounds, Death and Victory. *I am the Way*, saith John 14. Christ, ^{6.} the Truth and the Life, no man cometh to the Father but by me.

And on either side of the River was there the Tree of Life.

Mark, But one Tree, and yet such a Tree whose body reached as far as the River reached ; indeed Ezekiel saith this Tree is *all Trees for meat*, yet not to shew that there is more Trees of Life than one, but to shew that all that can be thought of that is good for soul-nourishment is to be

be found in this one, that is in Christ Jesus : and it is further evident, that though he saith *all Trees*, as if he meant many, yet he spake but metaphorically, to shew thereby the fulness of Christ ; because, *John* doth understand him so, calling it *one Tree*, to wit, *the Tree of Life*. But mark again ; so far as the River goes, so far the Tree goes, so that where you cannot find the Tree of Life, be sure there is none of the Water of Life. No Christ, no Grace ; *He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abides upon him*. For on either side of the River was [*there*] the Tree of Life.

John 3.
36.
1 John 5.
12.

Which bare twelve manner of [Fruits.]

This word, *Fruits*, it may be taken two ways, either as it relates to God, or as it relates to man (for as I said before, the Fruits of this Tree refresheth the heart both of God and man.)

Jo. 10. 9.
9, 13.

Now if it be taken with reference to God, then it signifieth the compleat satisfaction that by the worthiness of the Fruits of the Passion of Christ is given to God for the salvation of the Church ; this
City

City of God. He suffered to finish transgression, to make an end of sin, and to bring in everlasting Righteousness; by this, I say, is the heart of God refreshed, and in this doth it rest. Dan. 9.
24, 26.
March. 3.
17.

2. If Fruit here be taken with reference to men, then it signifieth the Happiness and Glory that those for whom he dyed and rose again, should receive by this means. His Fruit I have shewed you is sweet to the taste of his Church, which Fruit is the effect of his undertaking for Sinners, and the comfortable savour of it in the soul.

Which bare [twelve] manner of Fruits.

In that he saith, the Fruits are twelve, he herein alludeth to the twelve Tribes of the Israel of God; for which twelve Tribes here will be found a suitable measure of Food, healing Food: *I will multiply the Fruit of the Tree, saith God, and also the increase of the Field, that you may receive no more reproach of Famine among the Heathen.* Ezek. 36
30.

Again, These that John calleth twelve manner of Fruits, the Prophet Ezekiel calleth, *all manner of Fruit for meat*: For
T indeed

indeed, as I shewed before, there is that to be found in Christ, both for fulness and variety, that is not to be found in Heaven and Earth beside. Here is Fruit for Body, Fruit for Soul, Fruit for Babes, Fruit for Strong-men, Fruit for Fathers, yea, for glorified Saints and Angels: Fruits, variety of Fruits, even *twelve manner of Fruits*.

2. By *twelve manner of Fruits*, he doth also allude to the Apostles, who are called, *twelve*, and are those who have made provision for the House of God according to the twelvefold manner of the Dispensation of God unto them, and of the twelve fold manner of Operation of that holy Spirit, *which wrought in every one of them severally as he pleased*: which *twelve* were before figured out unto us by the twelve Officers of King Solomon (the Type of Christ) *which twelve were to make provision for the House of the King according to the season of the year, and each man his month in the year*. Which very thing the holy Ghost also doth here cast his eye upon, & that makes him bring in the words of *every month*, saying, it yeelds its *Fruit every month*: For indeed, what ever you reade of, concerning this City

1 King.
4. 7.

in

Secondly, It sheweth also that at the building of this *Jerusalem*, these Seasons will be very thick and quick; she yeelded her Fruit *every month*.

Thirdly, It sheweth us, also, the abundance of provision that this holy City shall then enjoy from the Tree of Life, even *all manner of Fruit, every Month*.

1. For the first, That the Gospel hath and will be especially effectual at certain Seasons for the saving of the sons of men: it is shewed us by the descending of the Angel into the Pool of *Bethesda*, ~~and~~ *troubled* the water, which as it was at certain seasons, so he that in those seasons first *Joh. 5.4.* stepped in, he only was made whole of whatsoever disease he had. It is shewed us also in that Parable of the Lord's hiring men to work in his Vineyard; which time of hiring, though it lasteth in general from the first hour to the eleventh, yet so, as that there were vacant seasons *Mat. 20.* between hiring-times, and hiring-times, *1, 2, 3, 4.* quit thorow the whole day; he went *5, 6.* out at the *first, third, sixth, ninth, and eleventh hour, and not at every hour to hire Labourers.* For as God hath appointed out before hand the number of his Elect,

so also he hath determined in his good pleasure the day of their bringing in, and will then have them as certainly as the wild Ass is found in her month. Of which times and seasons, because men are ignorant, therefore they should with all faithfulness wait upon God in all the seasons of his Grace for their souls, even as he did for his body; who because he would be there at all seasons, brought thither his bed and couch to rest there.

Gal. 1. 15.
16.
Hos. 6. 1.
Jer. 2. 24

Joh. 3. 8.

Secondly, As by the Fruit of this Tree being yeilded at certain seasons, We may gather that there are certain seasons in which the Word in an especial manner shall be blessed and made successful to the salvation of many souls: So again, in that he saith, *This Fruit is yeilded every month*, it signifieth that in the days of the building of the City, the New-Jerusalem, these Seasons will be very thick and quick. Lift up thine eyes, saith God to this City, all these gather themselves together, to come unto thee; thy sons shall come from far, and thy daughters from the ends of the Earth. All the Flocks of Kedar shall be gathered together unto thee (so that thou wandering ~~W~~ shalt say) Who are these that flie as a cloud, and

Lead
wonder
ly,

Isa. 49.

11, 12.

Isa. 50.

7, 8.

as Doves to the windows. For I will make
thy Mountain a way, and my high ways shall
be exalted. Behold these shall come from
far, and lo these from the North and the
West, and those from the Land of Sinim.

Jer. 31. 9.

Thirdly, In that she is said to yeeld
not only Fruit, but all manner of Fruit ;
and that not only one manner of Fruit
now, and another then, but all manner of
Fruit, and that, every month : it argueth
also, that at this day Jerusalem shal have
abundance of heavenly and spiritual
provision, and of variety of dainties for
her solace and refreshment ; ~~saye~~
new, I say, and immediately from the
Tree. The Fruits of the Vine shall at that
day be upon the Mountains of Samaria, and
shall be eaten as common things, saith the
Prophet. Fear not, O Land, be glad and
rejoyce ; for the Lord will do great things.
Be not afraid, ye Beasts of the field, for the
Pastures of the Wildernesß do spring : for the
Tree beareth her Fruit ; the Fig-Tree and
the Vine do yeeld their Strength. Be glad
ye Children of Zion, and rejoyce in the Lord
your God ; for he hath given you the former
and the latter rain moderately, and he will
cause it to come down to you, the rain, the
former and the latter rain in the first month ;
and

and the Floors shall be full of Wheat, and the Fats shall overflow with Wine and Oyl. ^{Joel 2.21}
 And I will restore unto you that which the Canker-worm, the Catterpillar, and the Palmer-worm hath eaten, and you shall eat in plenty, and be satisfied, and shall praise the Name of the Lord. And then shall every one, not only, sit under his own Vine ^{Zech 3.} and under his own Fig-tree, but from thence ^{10.} they shall call each to other, to give to each other their dainties, and none shall make them afraid.

And the Leaves of the Tree were for the healing of the Nations.

By Leaves here, we may understand the blessed and precious Promises, Consolations and Encouragements that by virtue of Christ's undertaking for us, we have every where growing upon the new Covenant; which Promises and Encouragements they are, and will be, most freely handed to the wounded conscience that will be tossed upon the restless waves of doubt and unbelief, as was the Olive-leaf by the Dove brought home to Noah, when he was tossed upon the waves of that outrageous Flood that then did drown the world. ^{Gen. 11.}

But again, by this word, *the Leaves*, You may conceive, that still he hath his eye to the Paradise in which at first God placed *Adam* and his Companion, for 'twas to Leaves they fled for covering, after they had transgressed against their Maker. Now then, in his saying the *Leaves are for healing*, it is as if he had said, the Paradise that will be towards the latter end of the world, will far out-strip the Paradise that first was planted in the begining thereof; for as the Tree of Life, which is the Christ and Saviour, shall stand where did the Tree of the knowledge of Good and Evil, which is the Old Covenant, and Law of Works: So the Leaves of this Tree shall be for healing, and for covering the nakedness of poor transgressors; though the Leaves that *Adam* found in the first Paradise, do what he could, did leave him naked.

Christs Leaves are better than Adams Aprons. Ezekiel saith, that these Leaves are for medicine, that is, they are for healing, saith *John*; the which may most fitly be applied to the blessed promise of Grace, for as a Leaf for Medicine, when applied to a sore in the body doth supple, mollify, and heal the wound; so the word

word of Promise when rightly applied to the soul, it doth supple, molify and heal the wounded conscience; *He sent his word and healed them, and delivered them from their distractions.* O that men would praise the Lord for his goodness, and for his wondrous works to the Children of men! Psal. 107. 20, 21,

And the Leaves, &c.

There is yet another Mystery lieth in these words.

He doth not say, *And the Fruits thereof are for the healing of the Nations,* but *the Leaves*; by which he would have us to understand, that all the benefits, and priviledges that we do here receive from Christ, they are as inferior to the Glory we shall have from him when we come to Heaven, as inferior, I say, as the Leaves are to the Fruit. Again, The comfort and sweetness that at any time we receive from the Lord, it is not before, but after a Promise is suitably applied, even as the Fruit of the Tree with which the body is comforted, is not before, but after the Leavs have put forth themselves. ~~Wherefore~~ Christ might well say

John 1:
50.

2 Cor. 4.
17.

say to *Nathaniel* (and that after he had received some refreshment from a Leaf) *Thou shalt see greater things than these*; and *Paul*, *That yet a far more exceeding and eternal weight of Glory is laid up for all Believers*: for indeed, indeed, the Glory that God hath prepared for us against the day of God, it doth, and will more outstrip the most high Enjoyment of the highest Saint in *New-Jerusalem* (notwithstanding their Enjoyment will be so eminent) than doth the sweetest Fruit outstrip the Leaf that hangerh on that Tree: *And the Leaves of the Tree were for the healing of the Nations.*

If the *Leaves* be so good, O Lord, let us enjoy the Fruit; and not a little, or earnest, but the whole Harvest thereof in thy Kingdom.

Thus much touching this Water and Tree of Life.

Verf. 3.

And there shall be no more Curse, but the the Throne of God shall be in it, and his Servants shall serve him.

This is the conclusion of the whole Discourse; and it sheweth unto us the blessed effect of the blessed recovering
of

of this City to her first and primitive state. These words therefore, they are only applicable to this state of the Church.

For there hath no state of the Church been yet in the world, but that state hath been liable to a Curse; but this state, to wit, the state she will be in at her building again, wil be a state without parallel, a state properly her own. *And there shall be no more Curse.*

By *Curse* in this place we are chiefly to understand, not the taking away of the Curse, the eternall Curse which separates between God and the soul for ever; for so the Curse in this sence hath always been taken away, by vertue of the terms, the general terms of the New-Covenant, and that in common for every Saint in all ages: But by *Curse* here, we are to understand that, or those Curses, that do, and have frequently befallen the Church for her Sin and Apostacy; as namely, the giving up his People to their own darkness and ignorance; his suffering them to swerve from his true Worship and Ordinances; his giving them up into the hand of those that hate them, to become among them a hissing, a taunt,

Gal. 3.13

Zeph. 1.

12, 13, 14,

15, 16, 17.

Isa. 43. 28

Jer. 29.

18. and

44. 8, 12.

Amos 8.

9, 10, 11,

12, 13.

Ila. 33.
16.

a reproach, and a by-word, as it is at this day : his taking away from them the means, to wit, the outward Word of the Gospel, and suffering them to be even at the point to famish for the want thereof. These and other things are the Curses that he here saith shall be no more among his People ; for indeed they shall not, because the Gospel-Pattern shall never be removed more ; nor their Light to see, nor their Love to practise, never be diminished more ; *Their defence, also, shall be the munition of Rocks ; bread shall be given them, and their waters shall be sure:* As here, you find the *Tree & River of the Water of Life* are fixed now in the midst of this City. Wherefore now the Church (as I have all-along shewed you) shall have her Sun at the height ; her Light as the light of seven dayes, and shall go no more down for ever : Also she shall never be pulled down ; *She shall be a Tabernacle that shall never be pulled down, neither shall one of the cords thereof be loosed, or one of her stakes again removed. There shall be no more Curse.*

But the Throne of God shall be in it.

Indeed, here lieth the reason of all blessedness

blessedness to any People, even the Presence of God. Now the Presence of God is with his People, either at times and seasons, or all together : He will not be to this City a God of times and seasons, Zeph. 3. even like a wayfaring man that tarries but 17. for a night, as He used to be to his People of old, but here he will abide, rest, Jer. 14. 8, 9. and dwell, I will dwell in the midst of Jerusalem, and my House shall be built in it, Zech. 2: 10, 11. Ezek. 43. 9. saith the Lord ; and again, I will dwell in the midst of Jerusalem for ever : Wherefore John considering this, he saith, there shall be here no more any Curse, but the Throne of God. God will now when he returneth to Jerusalem, bring his Seat with him, to signify his sitting down in the midst his People, to be their company-keeper for ever.

But the Throne of God shall be in it.

By this word *Throne*, we are to understand, yet further, these particular things.

First, How blessed a state this City will be in at all times, for the answer of of prayer ; the Throne of God will be in the midst of them ; the Throne of Grace,
the

the Mercy-Seat, they will be open now to all the Inhabitants of this City; yea, the fame thereof shall so spread, that it shall be rumored among all Nations, that in Jerusalem God will be found speedily; that in Jerusalem the God of Heaven and eternal Mercy is found at all times

Isa. 56.7. *by them that seek his face. My House, saith he, shall be called, a House of Prayer for all Nations. Yea, many People, and strong Nations shall at that day come to seek the Lord at Jerusalem, and to pray before the Lord. And at that day, the very Fasts of the House of God, shall be to the House of Judah, Joy and gladness, and cheerful Feasts; therefore Love, Truth and Peace.*

Zech. 8. 19, 20, 21, 22.

Secondly, The Throne of God being now established in this City, what a government, what rule, what a life of holiness & godliness, what dread and majesty will now be in the hearts of all the Sons of this City! How to an hairs breadth will he command and guide them with his eye at all times, when they should either turn to to the right hand or to the left: What Wisdom (I say) what Holiness, what Grace and Life will be found in all their words and actions? The Throne

Isa. 48.17

of

of God is among them, from which there will come continual influence, light and splendor into all their hearts. *Hear the Word of the Lord, O ye Nations, and declare it in the Isles afar off. He that scattered Jacob, will gather him, and keep him, as a Shepherd doth his Sheep: for the Lord hath redeemed Jacob, and ransomed him from the hand of him that is stronger than he. Therefore they shall come, and sing in the height of Zion, and shall flow together to the goodness of the Lord, for Wheat, and for Wine, and for Oyl, and for the young of the Flock and of the Herd; and their Jer. 31.10 soul shall be as a watered Garden, and they 11, 12, 13. shall not sorrow any more at all.*

Thirdly, The Throne of God being in this City, there is also thereby discovered what sway and commanding an Authority this City will have at this day, (as I have already shewed you) over all the Earth: *The Lord shall roar out of Zion, and shall utter his voice from Jerusalem, and the Heavens and the Earth shall shake; but the Lord shall be the Hope of Isa. 2. 9, his People, and the Strength of the Children Joel 3.16 of Israel.* This was figured forth by the Throne of Solomon, in the days when that City was in its prosperity; which
 Throne

1 Kings
15.18,19
20.

Psal.87.3

Throne, to shew the majesty and commanding awe that then that City had over all, both far and near; it had for the bearers of the steps twelve Lions, six on this side, and six on that side of the Throne. This City shall then be the Head and Chief, but the Tail and Reproach no more: *Glorious things are spoken of thee, O City of God.*

And his Servants shall serve him.

Isa.14.23

Luke 1.
74, 75.

That is, *him only*: Indeed his Servants serve him always, but yet withal they do too too often serve with the wills and lusts of men even in their Service and worshiping God; that is, they serve him in much Affliction, Temptation, Fear and Persecution, but then they shall serve him without any of these: Yea, they shall take them Captives whose Captives they were, and they shall rule over their Oppressors. And it shall come to pass in that day (O City) that the Lord shall give thee [REST] from thy Sorrow, and from the hard Bondage wherein thou wast made to serve, and thou shalt serve the Lord thy God without fear in Holiness and Righteousness before him all the days of thy life.

And

And they shall see his face.

This also argueth a very great dispensation of Grace and Mercy to this *Jerusalem*. When God did deliver up his People into the hand of the King of *Babylon*, he said, it should be done in fury^{Deut. 31. 17.} and in anger, and that for their wickedness he would hide his face from his City. Wherefore by the sight of his face here, we are to understand that glorious visible appearance of God that then will be for this City and People in the face of all the world: For by the Face of God,^{1 Pet. 3. 12.} we are to understand the discovery of his Severity, Providences and wonderful Out-goings among the sons of men; as^{Job 6. 8, 9, 10, 11, 12, 13.} also the glorions breaking forth of Grace, Mercy and Forgiveness thorow Christ^{Heb. 1. 1, 2, 3.} Jesus; all which, the People of God shall^{2 Cor. 4. 6.} then most marvellously see and behold.

First, They shall see his Severity and Judgments upon the Whore.

Secondly, They shall see how God by his strange Judgments and works of Wonder hath brought this about: *Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy; for all Na-*^{Rev. 15. 4.}

tions shall come and worship before thee: for
 † Judg. 5 thy Judgments are made manifest. † They
 11. that are delivered from the noise of Arch-
 ers in the places of drawing water; there
 shall they rehearse the righteous Acts of the
 Lord even the righteous Acts towards the
 Inhabitants of his Villages in Israel.

psal. 148.

14.

Thirdly, And as for his Mercy, they
 shall see that their Horn is exalted, and
 that they are neer to him. Praise ye the
 Lord.

*And his Name shall be in their fore-
 heads.*

And his Name] That is, his Fear and
 Image, it shall appear in all their do-
 ings. Sometimes he saith he will write
his Fear and Law in their hearts and
minds. Which Fear and Law is all one
 with that which in this place he calleth
his Name in their foreheads. The fore-
 head of a man is the place, above all
 parts of the body, that is most naked
 and plain to be beheld of all that pass
 by; wherefore when he saith *their Fa-
 thers Name shall be in their foreheads;* it
 is, as if he had said, The Profession of
 my People shall now be open, and the
 beauty

beauty of it apparent to all beholders ;
I will make them, saith God, a Name and Zeph. 3.
a Praise among all the People of the Earth, 20.
when I turn back your Captivity before your
eyes. Every Face shall then shine with
 Oyl, as well as every heart be repleni-
 shed with Milk and Wine. This was
 held forth by the Memorial that the Is-
 raelites were to wear at God's command, *Exod. 13*
 between their eyes : Which Memorial, *6, 7, 8, 9.*
 was the Doctrine of *Unleavened-Bread,* *1 Cor.*
 and of the *Paschal-Lamb,* the Doctrine *5. 8.*
 of Faith and Ho'iness. Wherefore by
Name here, he means the Faith and Ho-
 neness of the Gospel, which in those days
 shall walk openly with Honour, with
 Reverence and Esteem before all men.
 At this day the World will, as I have
 said, be so far off from opposing and
 persecuting, that they shall wonder and
 tremble and fear before this People ;
 yea, be taken, affected, and pleased with
 the welfare of this Beloved. *The Moun-*
tains and the Hills shall break forth before *Isa. 55. 12*
er into singing, and all the Trees of the
field shall clap their hands : All Nations
shall call them blessed ; for they shall be a
delightful Land, saith the Lord of Hosts,
Malac. 3. 12. The Waters of Noah
 shall

shall now be no more, the tumultuous
 Isa. 54.9. Multitudes shall now be gone, *and there*
 Psal. 65. *will be no more Sea*: Now therefore the
 7.
 & 89.9. Doves may be gathering their Olive-
 Rev. 21. branches, and also find rest for the soles
 1, 2. of their feet, while the Ark shall rest
 Gen. 8. upon the Mountains of *Ararat*.
 4, 5, &c.

*The Wolf shall (now) dwell with the
 Lamb, and the Leopard shall lie down with
 the Kid; the Calf and the young Lion,
 and the Fatling together; and a little
 Child shall lead them. The Lion shall eat
 straw like an Oxe. And the little Childe
 shall play at the hole of the Ass, and the
 weaned Childe shall put his hand into the
 Cockatrices den. They shall not hurt nor
 destroy in all my Holy Mountain, saith the
 Lord.*

Blessed is he whose lot it will be to
 see this holy City descending and light-
 ing upon the place that shall be pre-
 pared for her situation and rest! Then
 will be a Golden World; Wickedness
 shall then be ashamed, especially that
 which persecutes the Church: Holiness,
 Goodness, and Truth, shall then
 with great boldness, countenance, and
 reverence, walk upon the face of all the
 Earth. From the rising of the Sun, ever

to the going down of the same, my Name shall be great among the Gentiles ; and in every place Incense shall be offered to my Name, and a pure Offering : for my Name shall be Great among the Heathen, saith the Lord of Hosts. I will be then alwayes Summer, alwayes Sunshine, alwayes pleasant, green, fruitfull, and beautiful to the Sons of God. And it shall come to pass in that day that the Mountains shall drop down new Wine, and the Hills shall flow with Milk, and all the Rivers of Judah shall flow with Water; and a Fountain shall come forth of the House of the Lord, and shall water the valley of Shittim; and Judah shall dwell for ever, even from Generation to Generation. And the name of the City shall be from that day, **THE LORD IS THERE.** [Oh Blessedness!] And he said unto me, These sayings are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his Servants, things that **MUST SHORTLY** be done. Mal. i. ii. Joel 3. 18 Rev. 22. 6

I conclude therefore with that earnest Groan of Moses the Man of God :
O satisfie us early with thy mercy, that we may rejoyce, and be glad all our dayes !

Make

The Holy City: Or,

Make us glad according to the dayes wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy Work appear unto thy Servants, and thy Glory to their Children; and let the Beauty of the Lord our God be upon us, and establish thou the work of our hands; yea, the work of our hands, establish thou it. Amen.

Plal 90.
14, 15,
16, 17.

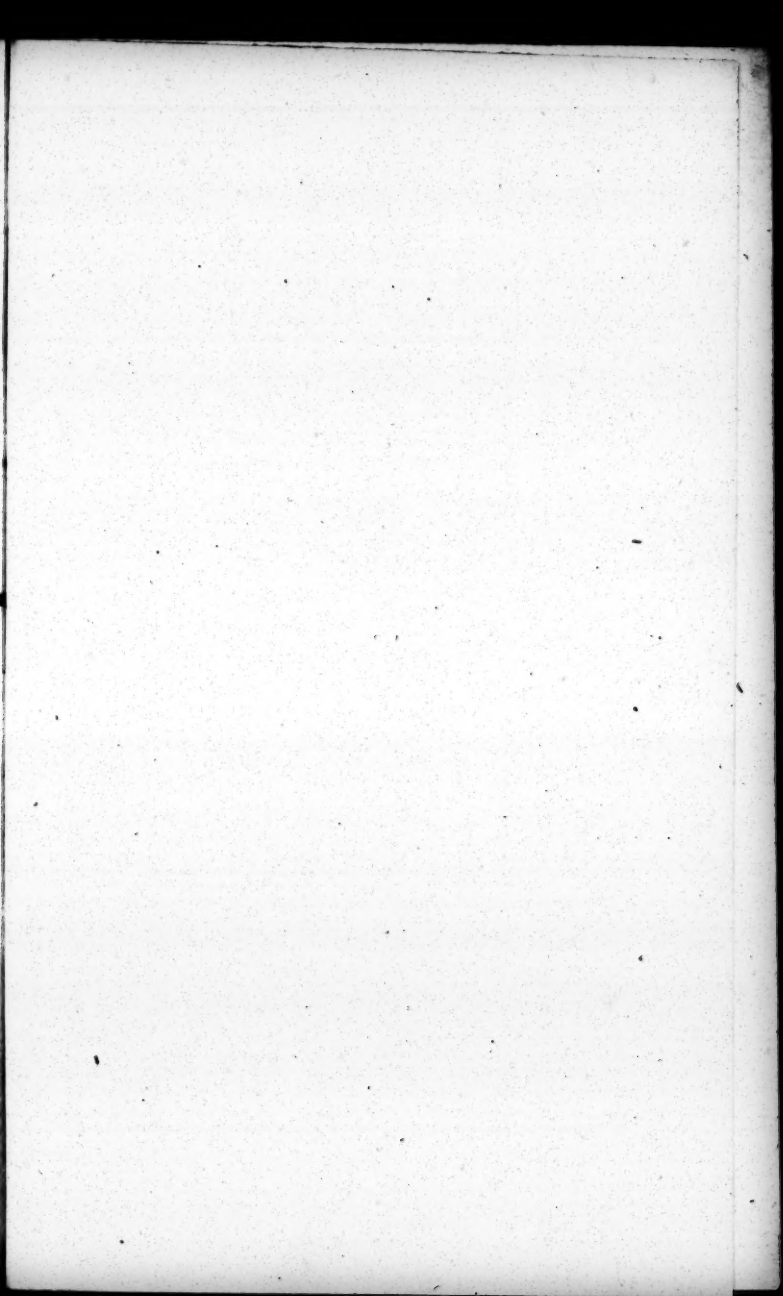
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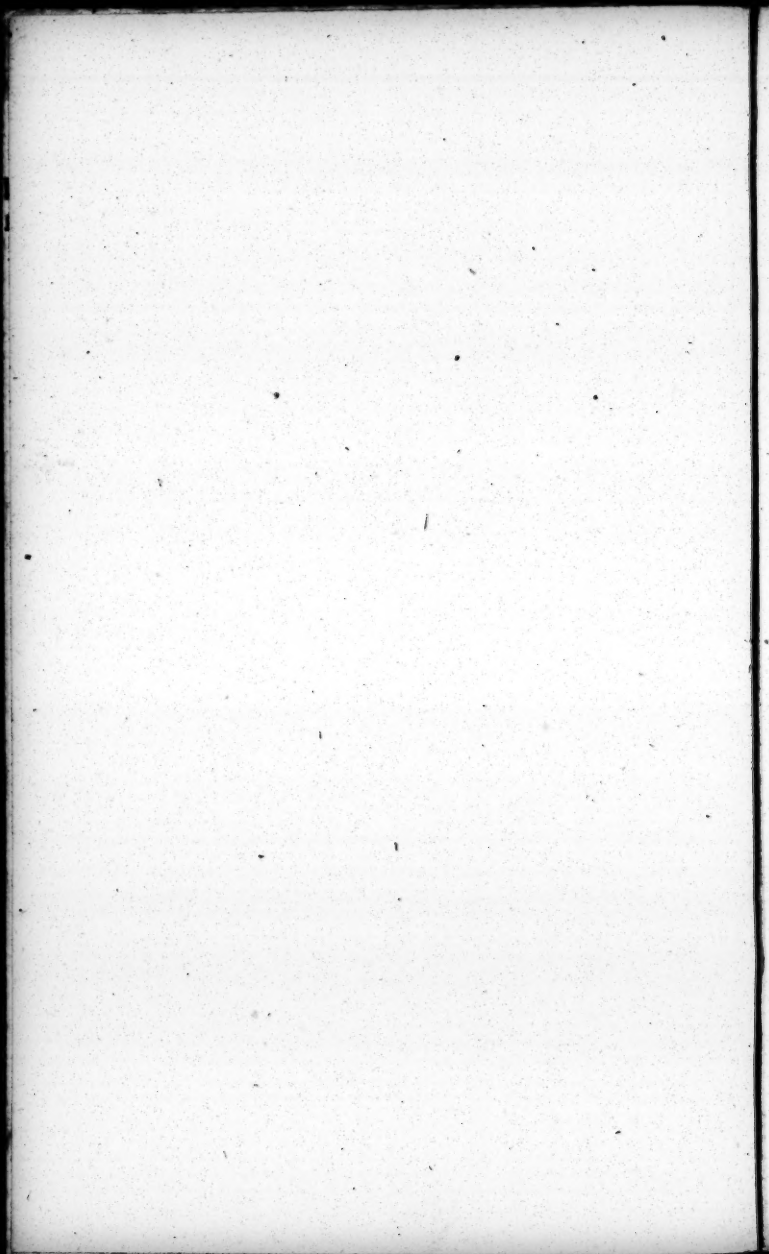
Thos Canslett

Robert Canslett

Nov. 10. 1735

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